THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

Noblesse Oblige.

What is diviner than the peace of foes!
He conquers not who does not conquer hate,
Or thinks the shining wheels of heaven wait
On his forgiving. Dimmer the laurel shows
On brows that darken; and war-won repose
Is but a truce when heroes abdicate
To Huns—unfabling those of elder date
Whose every corse a fiercer warrior rose
O ye that saved the land! Ah yes, and ye
That bless its saving! Neither need forget
The price our destiny did of both demand—
Toil, want, wounds, prison, and the lonely sea
Of tears at home. Oh, look on these. And yet—
Before the human fail you—quick! your hand!

—*Century.*

Notes.

TIME taken up in vague prophesying of the millenniums at the expense of the stern duties of the present hour will only serve to retard the coming of that happy time. —*Nashville Christian Advocate.*

THERE are four conditions to which one's mental attitude must be shaped with reference to the work of one's life. 1. To do all things whatsoever for the love of God; 2. To be content to do nothing at all, if it is His will; 3. To do everything for Him; 4. To be content to have nothing to bear, if He is pleased to withhold the Cross for a time.—*De Condren.*

LOVE to God and faithfulness in keeping His commandments and doing His will go hand in hand. God has no other aim in our lives than to make us pure and useful—and these cannot be separated. It is the folly of man that he considers himself wiser than God, and chooses his own ways and loves the world. And in many cases it is not until one's life is wrecked in pursuing his own ways that he discovers that the highest blessings of life come in God's service.—*Central Christian Advocate.*

THERE are sins and sins. Sometimes what we call virtues are swift witnesses against us. Men speak, for example, of the absorbing pursuit of this world's wealth as "honest industry," while, in God's sight, it stands unveiled as covetousness and the outcome of selfishness. . . They distinguish between sins of which society approves and disapproves, making society their law-giver, not recognizing that all which is not done with reference to God, and in accordance with His revealed will, is actually sin.—*Rev. Dr. Sinclair Patterson.*

THE object of all preaching is to lift up Christ in order to draw all men unto Him. To tell of His character, proclaim His work, and expound His truth is the great object of all Christian effort. The practical end to be gained by this is to bring men to believe, reverence and obey the Lord of glory. In securing this object their salvation is at the same time rendered certain and sure. Men will be saved and Christ will be exalted by the employment of the instrumentality of preaching which God has chosen to save them that believe.—*Christian Instructor.*

WE shall never find happiness by looking at our prayers, our doings, our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be done by "looking unto Jesus." Keep thine eye simply on Him; let His death, His sufferings, His merits, His glories, His intercessions, be fresh upon thy mind; when thou wakest in the morning, look to Him; when thou liest down at night, look to Him. O! let not thy hopes or fears come between thee and Jesus. Follow hard after Him, and He will never fail thee.—*Spurgeon.*

Communications.

For the Messenger.

The Use of the Directory of Worship.

It ought to be a very easy matter for those who have used the full Lord's day service in the Order of Worship to make the change to the Directory. The only change, so far as the part the congregation takes in the service is concerned, is in the place for repeating the Creed. The Gloria in Excelsis follows immediately after the confession and declaration of pardon, and the repetition of the Creed follows the Gloria Patri right after the reading of Scripture. Many churches are not arranged as to their pews for kneeling, and in such cases the people may prefer the standing posture, as directed by the rubric. It is to be said in favor of this that it was most probably the posture occupied in the primitive church in all public prayer on Sunday. At the same time there could be no objection in congregations in the confession it is preferring posture, and the pews allow kneeling forward.

There should be no awkward pause after the declaration of pardon, but the choir should immediately lead off in the Gloria, and if it will aid in making this transition smoothly let the minister say, "praise ye the Lord," and the people reply, "the Lord's name be praised." This would be simply the equivalent of the minister announcing the hymn. Only let the movement go forward so that there is no awkward pause, for much depends for the effect of a service, whether with or without a prescribed form, on its going forward in a smooth and lively manner.

There is good authority for placing the repetition of the Creed after the Scripture lesson, for creed is based on the Word of God, and we believe this order will be preferred to the old after congregations once become accustomed to it. The declaration of pardon is somewhat changed, but as the minister alone reads this, the change will not affect the part of the people. It remains a ministerial act, like the pronouncing of the *benediction*, for it will be noticed that it is not a prayer, "have mercy upon *us*," but "have mercy upon *you*," etc. We think this change can be freely accepted by all who use the declaration of pardon.

We have made these remarks in order to encourage and facilitate the introduction of the Directory into those congregations that have been using the Order of Worship. We hope they will lead off in setting a good example in submitting to the action of the Church and the General Synod. And we take the liberty of urging all who use this service *to use it as it is in the book*, and not to go to tinkering and modifying it, each one for himself. If the remark made above in reference to announcing the Gloria by "praise ye the Lord" be thought a violation of this suggestion, it had better be omitted, but we regard it as simply equivalent to announcing a hymn, which is not provided for in fixed words either in the form of service. However this may be, let us aim to conform to the order appointed when once we have selected it. If one minister makes *one* change, another minister may make *another*, and so we will come to have endless variety. Let us subordinate our private judgment to the order appointed by the Church.

As to those who prefer an entirely free service, or those who choose the shorter form, there can be no difficulty in their introducing the Directory. All the variety is provided that can be reasonably asked for in the regular Sunday service. Only let them also conform to the order of succession in the parts of the service, and not go about interpolating changes of their own.

As to the services following the regular Lord's Day service, it is expected, of course, that they will be used by all our ministers. In the holy communion, for instance, baptism, confirmation, &c., our worship should be regulated in a uniform manner. Our Church has always favored and directed carefully prepared forms for these services, and as they have now been provided and adopted by the whole Church all should conform to them. Liberty is a good thing, only let not liberty be converted into the license of private judgment and self-will.

We are fairly on the way now toward as much uniformity in worship as may be desirable. The Church—whole Church—is united on the Directory of Worship. It has reached a conclusion and settlement of our long liturgical controversy. It remains for our pastors to give proper effect to this settlement, by conforming to the action of the Church and the General Synod.

The tendency towards unity and harmony has fairly started. It will yet reach out and include our missionary operations, and include also our institutions of learning, literary and theological. All that is required is proper co-operation on the part of all our pastors. And how can a pastor honestly preach obedience to the ordinances of the Church to his people, while he himself stands in opposition to any of these [illegible] believe there is allow the Directory to be used in one or another of the forms provided, *if the pastor honestly and prudently favors* its introduction.

It will be a great gain for our Church to come into harmony on this subject. We know that there are some differences in all Protestant bodies with regard to forms of worship, and it is not desirable to suppress such differences; but it is well to seek to give them proper direction, so as to prevent confusion. In the Directory we have provision for reasonable variety, and yet there is uniformity in the leading services. And by being united on this Church book the way will be open at any time to make such slight improvements as may be needed, and these will then carry the whole Church with them. In other words the whole Church will be working *in one line* in whatever progress may be made.

The Directory was introduced, by virtue of the action of the consistory, into the college church (St. Stephen's) at Lancaster, and used for the first time in the regular Lord's Day service on the 11th inst. It is regularly used also in the 1st Reformed church in Lancaster. A little hearty encouragement will go far to prepare the way for its introduction into our churches generally. T. G. A.

For the Messenger.

The New Constitution on the Relation of Classis to Congregations.

The General Synod, convened at Akron, Ohio, June last, has submitted a new constitution to the Classes for approval or rejection. If adopted by two-thirds of the Classis it becomes the fundamental law of the Church, by which all Synods, Classes, Consistories, and congregations must govern themselves. As constitutions are not often changed, and, when once adopted, it is always difficult to bring about a revision of them, it behooves every minister and member of the Reformed Church to study this instrument carefully before the Classes pass upon it, and to give the whole Church the benefit of its investigations.

The undersigned has discovered a few clauses in this new constitution which carry with them a radical change in the relations of Classis to the congregation within its bounds with reference to the securing of a pastor when they are vacant. Under the present constitution it is the right and privilege of a vacant congregation or charge, through its consistory, to invite any minister, licentiate, or student in theology, in good standing in the Reformed or a corresponding Church, to preach for it as a supply, either statedly or from time to time. The consistory may afterward nominate any such an one as a candidate for the pulpit. While the congregation is thus at work seeking to supply itself with a suitable pastor, it has been customary for Classis to appoint a committee of supply whose duty is to aid the consistory in finding supplies for the pulpit, or to preach themselves until the charge has again called a regular pastor.

Now in some Classes such committees of supply have arrogated to themselves the authority to dictate to consistories who should fill vacant pulpits and become candidates for the pastorate, claiming that the consistory is either not competent or has not the right to proceed on its own responsibility and acccording to its own judgment in filling the pulpit and finding a candidate. Such assumption of authority on the part of a committee of supply has always been resented by people and consistories who have a knowledge of their rights under our present Church constitution. And most justly so. The old constitution clearly gives this freedom of action to congregations and charges. In Art. 51, speaking of the power of Classes, it says:

"They [the Classes] take cognizance of whatever concerns the welfare of the congregations committed to their care, and *which does not come within the power of a consistory.*"

In Article 40 the duties of the consistory are stated as follows:

"To the consistory as such belongs the choice of delegates. . . . and the management and control of the temporal concerns of the congregation. In the calling of a minister. . . . the consistory can determine nothing conclusively without the consent of the majority of the congregation present."

Neither in these nor in any other article does the old constitution intimate that the Classis shall take a hand in selecting a supply for a vacant congregation, and thus practically dictate who shall be a candidate for the pulpit. It is a duty the performance of which "comes within the power of a Consistory." And as a further indication of the spirit of the old constitution on this point it says in Article 12, after forbidding a "licentiate or ordained minister . . . . . to go from place to place and preach at his discretion without the consent of Synod or Classis,"

"He [a licentiate or ordained minister] is permitted to visit and preach at his discretion only in such vacant congregations as may tender him an invitation to that effect through the properly constituted authorities," [meaning, of course, the Consistory.]

Now, what does the new constitution propose as law on this subject? Article 76 of the new constitution, as printed in the minutes of General Synod for 1887, lays down the power of Classis over congregations. It differs but little from Article 51 of the old constitution, except that it gives Classis authority to review all congregational records and "approve or disapprove them." But while this article indicates no change in the relations of Classis to congregations so far as the calling of a minister is concerned, we find already in Article 20 a prohibition which reverses the privilege granted by Article 12 of the old constitution. It says:

"A minister shall not officiate in the charge of another without his consent; *nor shall he, either statedly or from time to time, serve a vacant congregation or charge, by preaching or administering ordinances,* WITHOUT THE CONSENT OF CLASSIS, or its EXECUTIVE COMMITTEE."

Though he may have received an invitation to visit and preach in a vacant congregation through its "properly constituted authorities," the new constitution forbids his doing it "without the consent of Classis or its Executive Committee." And when we search for the prerogatives granted to this Executive Committee we read in Article 84:

"This committee represents Classis during the interval between meetings, ... It shall have power to . . . . . *permit a minister or licentiate to minister to vacant congregations.*"

That's it. A congregation when vacant is to obtain a *permit* from the Executive Committee of the Classis for every minister or licentiate whom it would invite to preach for it. If that minister or licentiate be not to the taste of the Executive Committee (consisting of the President of the Classis and two ministers), they have power to say, we cannot give our consent to that man's preaching for you, and the congregation being in their power, dare not invite him without violating the constitution and subjecting itself to discipline.

This is a bold and far reaching effort to take away, or at least circumscribe the liberty of congregations in the choice of a minister, a privilege that is indispensable to the peace and success of a church in non-episcopal denominations. It naturally suggests two questions.

1. Does the ministry of the Reformed Church purpose to put a yoke upon itself and the congregations to which they might be called to minister that will cause scorn, chafing, and greater bitterness than any past efforts at ecclesiastical tyranny among us ever produced?

2. Will the elders and people of the Reformed Church allow their liberty to choose a minister without interference or dictation from a Committee of Classis to be taken away from them by clauses stealthily introduced into a new constitution, however excellent that instrument may be in other respects? Y. S. R.

For the Messenger.

The New Hymn Book.

The Committee is Open to Suggestions.

EDITOR MESSENGER:—The recent communication in THE MESSENGER entitled *The New Hymn Book* contains nothing which has not already suggested itself to the committee appointed by the General Synod at Akron for the preparation of a new Hymn Book for the Church. Had the writer of that article been present at the meeting of General Synod and heard the discussions on the subject, or had he written privately to any member of the committee for information, he would have known that the committee fully understand that hymns "modern" as well as "ancient" are desired in the new collection. Without occupying space in explaining at length the methods according to which the committee proposes to work, it may be well to say that the selections will be made from the widest possible sources, the purpose being to prepare a book containing the best (or at least, containing what, *in the committee's judgment* are the best) hymns in use, not only in our own denomination but in other denominations as well. The committee has been already at very considerable pains in collecting material from what it deems the best possible sources. Of course, the committee does not expect to make a perfect hymn book, nor one which will in every particular please every body, but will honestly endeavor to come as near the mark as possible: and it should be borne in mind that, until the time comes that we sing the "new song in heaven," perfection in hymn books is as little within the scope of human effort as in any and every other undertaking in this poor world.

And as for consulting a great number of persons throughout the Church for suggestions—the idea is a good one, but it has already been discussed, and will receive further attention from the committee when it meets. Meanwhile, we thank your correspondent, though just "a little previous," for giving occasion at least to this public notice, that *the committee on the Hymn Book is open to suggestions.* Let us hear from "the many individuals in the Church who are versed in hymnology, and whose judgment will be of great value to the committee." Whoever knows of a

really superior hymn, not likely otherwise to fall under the notice of the committee. let him *write to some member of the committee* calling attention to it, and it will receive due consideration. *Only*—and please observe this—*be sure to send along a legible manuscript copy, or a printed copy, or at least very specific directions as to where the hymn may be found*, and do not expect the committee, in addition to all its other labors, to ransack a dozen or more books in search of hymnological possibilities. This rule will be rigidly observed.

The work of this Hymn Book committee is one of great importance. It is believed that the committee is fully aware of the responsible task allotted them. Certainly there is more work in the matter than any one would imagine who has had no experience in similar undertakings. The committee believes it enjoys the confidence of the Church, and hopes that it may continue in the enjoyment of the same until its labors are ended. Otherwise it can do no work at all and must at once stand aside. The chairman at least would very gladly see the burden of this responsibility laid on some one else, but having been appointed to this task, much against his will and over his earnest protest, he and the rest of the committee, in obedience to the desire of Synod, mean to do their very best in this matter. None can do more or better. The names of the committee are the Revs. J. M. Schick, J. A. Hoffheins, H. H. W. Hibschman, D.D., and H. M. KIEFFER, Chairman.

Christian World please copy.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Growth of Kansas.

The Governor of Kansas gives the following statistics:

	1880.	1887.
Population,	996,000.	1,650,000.
Miles of railroad,	3,000.	7,000.
Assessed valuation,	$161,000,000.	$300,000,000.
Churches,	2,514.	3,500.
School-houses,	5,153.	8,500.
Newspapers.	347.	700.
Acres in crops,	8,868,000.	$16,000,000.
Value of farm products,	$84,000,000.	$264,000,000.

If these were the figures of a land-agent we might doubt them; but they are reliable because from official records.

More than this: they have missionary meaning and force, namely, if a new State is thus growing, should we not carefully see to it that the Lord's business keeps pace with worldly interests? Many fine openings for Reformed missions are being lost to us because we are not pushing our work as we should.

An Old Church.

The Walmer church (part of the Swatara charge, served by Rev. Tobias Kessler) is several miles from Jonestown, Lebanon Co., Pa., the home of the pastor. The original church was built in 1751, only a few years after the arrival of Rev. Michael Schlatter, and stood ninety-nine years. The present brick church was built in 1850. The first church stood in what is now the old grave yard, in fact, part of it on the present road-bed. Out of this congregation came the late Rev. J. D Zehring and Rev. D. B. Shuey. The old Shuey homestead is near the church. The Sunday school was organized in 1843.

In this interesting congregation the superintendent held a missionary service in September, talking first to the Sunday-school and then to the congregation; but there was not much difference between them, for many of the grown people are in the Sunday-school and all of the children stay for the church service (a model school, indeed, in this respect).

In the afternoon, after eating some good Lutheran bread, a missionary service was held in Zion's church. A rainy day gave us a small audience but they were good listeners.

In the evening I spoke in Jonestown. Here an active missionary society is doing good work, and many outside of it are awake to missionary interests. "We will do more hereafter," said a faithful soul.

What Good will My $500 Do?

We are trying to raise money for building, or rather for helping our missions to build churches, money which will be loaned to them for some years at a low interest and on first mortgage. We are trying to raise some special church building funds of $500 each, and thoughtful men want to know what good such a gift on their part will do.

1) It will be a blessing and a joy to yourself. You will feel that you have left behind you a fund that will work when you are dead and gone, so that in this way you can continue to be useful in the world to the end of time.

2) It will be a blessing to many others. It will help not only one poor congregation to get a spiritual home, but tens and even hundreds; because within every ten years this fund must all be paid back into the treasury of the Board, to be sent out then to help some other struggling interest.

What a work this is! And many of our Reformed people should at once and heartily give largely to help it forward. Will you give such a fund.

Let thy heart beat time with God's heart, then there shall be music such as thy soul has never known, even a song such as the world has never conceived, and the heavenly only can hear.

For The Messenger.

Sketches of German Church and Home Life—No. 1.

St. Dionys in the Haide.

BY GEORGE MERLE ZACHARIAS.

It is Sunday in St. Dionys. The warm rays of an August sun shine on the parched sand of the Lueneburg Haide. The little hamlet is cozily enjoying a Sunday rest. Pastor and peasant have already celebrated the "morning service," and the children are already gathering in the quiet shade of the church yard to attend the "kinder gottesdienst." The villagers have already safely housed their harvest, and, in the midst of to-day's rest and quiet, speak of the yellow oats and white buckwheat blossoms, which deck their fields. Words can hardly describe this sweet little oasis and its surrounding sandy undulations. It is restful here; a quiet peace distils itself over peasant house and pastor's home. As I write the church bell calls the children of the six villages, which constitute the Parochie, to enter the church and recite their catechetical lesson to their faithful pastor: it seems to me that the tones of this church bell are like the reverberating echoes, which in history and legend, cluster in and around the hamlet. One of these echoes relates that St. Dionys owes its name to a courtesy which the Saxon Wittikind paid to Charlemagne. The victorious king of the Franks had already pierced the Saxon land and the blonde leader of the north Germans had already not only paid his vassalage to the all conquering Carlovingian, but had also received Christian baptism. Returning to the sandy plains of his Saxon home, Wittikind desired to pay a marked courtesy to the religious side of Charlemagne's character. The great Saxon chief accordingly selected a spot, which, from some cause, was marked in his history and named it St. Dionys, in honor of the patron saint of the Franks. This spot was and is the little north German hamlet which I am describing, and in whose parsonage home I have been ruralizing the last two weeks. There are many historic spots in the neighborhood which are associated with the names of Charlemagne, Wittikind, Ansgar. The old cathedral town of Bardowrick, which Henry the Lion ransacked and almost destroyed, lingers in the form of a straggling village; its church, called the Dom, is the only relic of its past greatness. Its name is associated with the early struggles of Hamburg, whose greatness rose on the ashes of Bardowrick, whilst the Bishops of Verden absorbed its ecclesiastical rights. It is an interesting spot and in a silent but speaking way says, "memory of other days."

St. Dionys is situated near the line and thus was on the highway of the early Christianization of this section, and no doubt this whole region was converted to Christianity long before Ansgar. Ramersloh, the place to which this apostle of the North repaired, when he had to leave Hamburg, is only a few hours afoot from St. Dionys; indeed it is very possible that he was in our little hamlet, for it was founded before his time. Most probably St. Dionys was a Chorherren or a Domherren stift originally. It will be remembered that Charlemagne introduced the custom of having cathedral schools at advantageous points. It is very seldom that a town or village was named after a saint, whereas a minster school, ecclesiastical foundation or church very often. Such points were the radiating centres of Christianizing work, in which the children of leading families were educated; this especially was the system which Boniface and Ansgar pursued. The whole region between the Weser and the Elbe is suggestive of early Frankish mission work. I so often sit at the window of the parsonage study in St. Dionys, and, letting my eyes wander over the sandy plains of the Lueneburg heath to the low hills which skirt the Elbe river, think of the struggles which this Saxon border-land witnessed. The old towns of Lauenburg and Lueneburg are faintly visible, forming a background of picturesque mediæval reflection. In the past they were both quite proud "madames" and possessed much municipal plate; that of the latter was so valuable that Berlin gave 50,000 dollars in order to transfer it to its "Industrial museum." Lueneburg contented itself with a duplicate of its mediæval banquet plate. One piece alone was retained as the donor said on its silver front, that it should never be sold; an excellent way of preventing purloining and of warding off corporation greed of money. One of the old churches in Lueneburg possesses a column which was found on a limestone cliff jutting down from the heath near the town, which was wierdly suggestive of and sacred to Luna; hence the name Lueneburg.

A very curious institution is situated near this town, which is an odd mingling of celibacy and worldliness. The Luene cloister which up to the time of the Reformation was Roman Catholic, has since that time been devoted to the use of unmarried noble ladies, who here pass an easy life in giving series of dinner parties to each other. They have on certain occasions a rather ornate dress and sash. Their life is the most curious imaginable; they sign themselves "stifts damen." Such are my impressions of St. Dionys and Luene cloister; but I love St. Dionys the more, and I trust you agree with me.

St. Dionys, near Lueneburg,
August 28th, 1887.

Selections.

Union of the Dutch and German Reformed Churches.

By Rev. JAMES I. GOOD.

Adopted by the Reformed Ministerial Association of Philadelphia.

Methods of Union.

One of the most difficult subjects is the *method* of union. We would modestly suggest the following, although we feel that it is a very delicate subject, and is perhaps premature, as the General Synods have not met yet.

There are four kinds of union possible.

A. FEDERATIVE UNION—This, as we understand it, is a union very much like the union of States in the United States. Each preserves its own individuality and right to regulate its own affairs.

B. CONFERENTIAL UNION—This is a union of both churches in holding conferences, at which certain topics shall be discussed and mutual acquaintance established.

C. PRACTICAL UNION—This is a union along the lines of church work. This would mean a union in foreign and home missions, and perhaps in other departments of church activity, as Sabbath-school work, etc. This is a higher kind of union than the last because the united missionary operations would ultimately lead to union among the parent churches.

D. ORGANIC UNION—This is a union of organization. This does not need description, as it unites the two bodies into one organic whole.

Of these four kinds of union, we presume that no one, in either of the churches, would object to the first kind, or federative union. But there are two difficulties to be met in forming such a union. One is, that there is not union enough in it. This would be hardly any more of a union than there is at present. And again, if the comparison to the union of the States of the United States as a federative union be carried ont, there would have to be, somewhere, a Congress to regulate and rule both bodies.

We therefore pass on to the second method of union as more desirable: Conferential union. Now one great need of the two denominations is *acquaintance*. The ministers need to become personally acquainted with each other. They need to become acquainted with each other's theological views. They should become acquainted with each other's work. If the German Church were brought into contact with the splendid foreign mission work of the Dutch Church it would enthuse them. the earnest, aggressive home missionary work of the German Church it would strengthen them on a line where they are weak. If merely this form of union were consummated, it would be a great gain. But it would be very little service unless it were distinctly understood that it was only a temporary arrangement, tentative to a fuller, closer union.

The third method, or Practical Union, would cause no difficulty in Foreign Missions; for in Japan, where both Churches have missions, the missionary interests are now practically one. In Home Missions it would require the secretaries of the Home Mission Boards in each church to understand each other's plans, or to lay plans together for the evangelization of the West.

The fourth method, Organic Union, should be the great aim and object of all these previous methods. Nothing short of an organic union is demanded both by the dangers of the times and the spirit of the churches to day. There are church unions going on around us. It is in the air. Why should churches so nearly alike in *name, doctrine, cultus* and *government* remain apart, especially when, if their forces were massed, they would do fourfold the work, they are now doing as divided; and, especially, as in this union, neither would lose its present characteristics?

We would modestly suggest the following plan for consideration: that as the general synods of both churches meet this year at exactly the same time, and nothing can be done before that time, that committees or commissioners be appointed by each General Synod to examine into the matter. The Dutch General Synod has already appointed such a committee, but they can do nothing as the German General Synod has not met since 1844, and the subject was not agitated then, and hence no committee was appointed. As the German General Synod meets only once in three years, and no definite action can be taken within that time, unless a special meeting be called, let those years be spent in the consideration of the subject. If the committees of the General Synods were to hold a missionary conference, it would do the German Reformed Church an immense amount of good to be brought into contact with the foreign missions of the Dutch Church, it would do the Dutch Church good to be brought into contact with the aggressive home missionary work of the German Church. Or let those committees arrange for a conference on the subject of union, by leading men of both churches, where they might become acquainted and where they might learn each other's views. Such a conference was talked of by the Philadelphia Ministerial Association last fall, but owing to the lateness of the time it was not carried out. Something of this kind would greatly facilitate the solution of this problem one way or the other. If the brethren of the two churches are agreed, they would find out. And if there should be such a feeling growing toward union as to warrant it, there would be little trouble in calling at an early date a special meeting of the General Synod of the German Church on so vital a question. We would modestly suggest these points for consideration. They may seem premature to some, but the great difficulty in matters of this kind (and we think it was the difficulty some years ago when a union effort was made) was that no one knew what to do. There must be some definite line of action. Until it is so, such a movement will dissipate itself into thin air. And may the great head of the Church so lead His Churches by the Spirit of wisdom that they may fulfil His will and answer His prayer.

Family Reading.

The Sea Harp.

[Translated from the German of Fraulein Piper by George Merle Zacharias.]

I.

The wind sweeps o'er the harp-strings,
And seething o'er the foam,
It chants in dreamy measures
Sounds from its distant home
In the rocks and caves
And trees.

II.

Over the strings vibrating,
It moans a spring-time strain,
Then echoed on the sea-waves
A greeting and refrain
From the flowers
In the valley.

III.

Accord! pure and fullest!
Music grand and deep!
The Lord of sea and waters
Is harper, and doth sweep
The Sea Harp
And its strings.

For The Messenger.

How a Japanese Mother Saved her Son.

There is an old Christian woman named Morita, living in Tokyo, who is very zealous in her efforts to bring others to love and obey her Lord and Master. She had a son who was very dissolute, and wasted his mother's property in debauchery; and his wickedness went to such an extent that in the course of ten years he was sent to prison seven times.

His conduct was [illegible] and disgraceful that all his other relations and friends forsook him and only his good and patient mother was left to pity and care for him in his wretched condition. Her faith in God did not waver, and whenever she saw him she told him of Christ, and endeavored to persuade him to forsake his sins, and walk in the ways of righteousness and peace.

But he was so hardened in sin that he turned a deaf ear to all her loving entreaties. He only said in reply, "Dear mother, it is all right for you to be good, and to go to heaven, but I am so addicted to evil ways that I cannot stop, and it is my purpose to live on in this same course and go to hell."

Still his mother did not give him up and prayed for him day and night.

About one year ago he was sent to prison once more; and while thus in confinement his wife died of the cholera leaving four children, of whom the youngest was only a babe. The grandmother was at first much troubled, and said, "There is surely no other way than for these little ones but to die of starvation." Then after a while she said, "Oh! no, it is a great mistake to doubt the power and goodness of God, and He who has created us is also able to supply all our needs." So she took the little ones to her home and cared for them tenderly.

In the month of November last, the son and father was released, and when he came to his home and found the motherless children thus cared for by the old grandmother, his hard heart was melted and he became a truly penitent and humble seeker after that religion which had strengthened and comforted his mother's heart.

From that time his house was opened as a place for preaching and frequent services were held there for his own benefit and also to lead others to a knowledge of Christ and His salvation.

One day he read the 2d chapter of Ephesians, and was deeply moved by its appropriateness to his own case. He has been received into the Church, and is vigorously laboring to extend the blessings of the Gospel among all his associates and friends. H. LOOMIS.

Yokahama, August 16th, 1887.

Psalms in History.

The Huguenots, before the battle of Coutras, knelt and chanted the one hundred and eighteenth Psalm, "O give thanks unto the Lord; for He is good; because His mercy endureth forever."

Seeing their attitude of supplication, some courtiers cried, "Behold, the cowards are already begging mercy!"

"No," answered an old officer, who knew their way, "you may expect a stern fight from the men who sing Psalms and pray."

The anecdote illustrates the part the Psalms have played in history, especially in the throes that accompanied the Reformation. The forty-sixth Psalm, "God is our refuge and strength," is the basis of the battle hymn of that great Revolution, Luther's, "A strong tower is our God." The sixty-eighth, "Let God arise, let His enemies be scattered," was known among the Huguenots as the "Song of Battles." Savonarola chanted it as he marched to the most precious pyre ever lighted in Florence.

After the victory of Dunbar, Cromwell and his army sung the one hundred and seventeenth Psalm, "O praise the Lord, all ye nations; praise Him, all ye people."

No man knows what a great part the Psalms have played in the lives of men. These poems, which reflect every praiseworthy human emotion, have associated themselves, like the rain and the sunlight, with all sorts and conditions of men, women and children.

The penitential groanings of the sixth Psalm, "O Lord, rebuke me not in Thine anger," have been sobbed out by Catherine de Medici, John Calvin, and Mrs. Carlyle. It might be properly called the "Universal Psalm of the Penitent."

When the eloquent, erratic Edward Irving was dying, he gathered up his strength and chanted, in Hebrew, the twenty-third Psalm, the Shepherd's song. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," whispered Scotland's great metaphysician, Sir William Hamilton, and then breathed out his spirit.

The parting word of Luther, of Knox, of John Huss, of Jerome of Prague, and of countless martyrs and saints, was the fifth verse of the thirty first Psalm, "Into Thy hands I commit my spirit."

The northernmost grave on the surface of the earth is near Cape Beechey, on the brow of a hill covered with snow. In it is buried the body of a member of the Nares Expedition. A large stone covers the dead, and on a copper table at the head is engraved a part of the seventh verse of the fifty-first Psalm: "Wash me and I shall be whiter than snow."

Never was "A Prayer of Moses, the man of God," the ninetieth Psalm, read amid more solemn circumstances than on the occasion of the burial of one of the victims of the accident upon the Matterhorn in 1865. Three English gentlemen and their Swiss guide lost their lives. The almost formless bodies of three of them were found on the glacier below the mountain, and on one, that of the Rev. Charles Hudson, was found his prayer-book.

Taking it reverently in his hands, a clergyman present with the searching party read from it the ninetieth Psalm. The mourners stood around the grave in the centre of a snow-field, never before trodden by man. Above was the frowning mountain and the cloudless sky. Bronze-faced guides and sorrowful friends leaned on their alpen-stocks, while the minister read the prayer-book version of the Psalm:

"Lord, Thou hast been our refuge from one generation to another. Before the mountains were brought forth, or even the earth and the world were made, Thou art God from everlasting, and world without end. Thou turnest man to destruction; again Thou sayest, Come again, ye children of men."—*Youth's Companion.*

God's Temple.

At one time, when earnestly desiring greater attainments in holiness, and greater separation from the world, Dr. Judson built in the edge of the jungle a bamboo house which he called "the hermitage," where he spent weeks together, seeing only persons who came thither for religious instruction, spending his days in prayer and communion with God and efforts after conquest over himself and the world; surely this little booth was the house of God. And once he left even this lonely spot to seek greater solitude, and went over the hills far into the untrodden jungle, and there sat under a tree to read, and meditate, and pray till night, when he returned to "the hermitage." The next morning, on going once more to the retreat, which he supposed known to no eye but his own and God's, he found that the hand of one of his loving disciples had framed a rude seat, and had woven the branches over his head into a canopy. Surely God was there, accepting the prayers of His servant, and the loving offices of the native disciple who had rendered this touching service to "Jesus Christ's man." This was the house of God.—*National Baptist.*

Where did He get the Liquor?

There are found in probably every community a class of persons known as habitual drunkards. Some of these are fathers, heads of families, and some are young men, sons and brothers. These persons are not only in a pitiable and degraded condition, but also in a condition of extreme peril, as few of this class ever recover from their cruel bondage and become good and sober men. But in order to effect, if possible, their recovery, the greatest care should be taken to keep from them the intoxicating beverage. No one should think of treating such persons to liquor or selling it to them, but every one should use his influence in dissuading such from drinking. Not for bushels of gold should any one be willing to "put the bottle to his neighbor's lips and make him drunken." When then we see men, mar-

ried and single, reeling along our streets in a state of intoxication, the question at once suggests itself, Where did they get the liquor? Surely not from a respectable hotel or saloon keeper. Such would refuse to furnish intoxicants to drunkards; not only because forbidden by law, but much more from a sense of duty, from feelings of humanity, for "love worketh no ill to his neighbor." Where then do they get the liquor? Echo answers, Where? There is one, at least, who knows, and who will surely punish those who for a little pal ry gain are willing to ruin their fellow-men.—*F. W. K. in Lebanon Daily News.*

Worrying Over Things.

The older I grow the less I feel like worrying over things. I am essentially optimistic in my tendencies. Worry makes people gray and wrinkled and bald, and I cling tenaciously to my youthful looks.

I often wonder why some men will help their wrinkles to deepen and increase their baldness by flying into such tantrums when their meals are a trifle too late, or the buttons off their shirt. I know a Christian man, a "professor," a deacon in the church, who makes his wife's life a burden to her because of his ceaseless complaining and scolding about trifles. Do other readers know such husbands? Heaven forbid that one such has fallen to the portion of any reader of this. I call such men vicious. We allow too many trifles to vex and fret us. I once saw a man, famous for his mental vigor and great learning, swell up and grow purple with rage because he couldn't find his hat. How easy it is for a man to make a family wretched by his habits of whining and complaining and scolding. Life is too short to waste any of it in such useless mouthings.—*Zenas Dane.*

To My Irritable Sister.

Yes, my dear fellow-housekeeper, I know all about it from experience. I know the eternal vigilance which is alone the price of decent cleanliness. I have fought the incessant battle with dust, and have envied those notable matrons whose windows are always brightly polished, whose floors never show speck or fluff, whose vestibules are immaculate, and whose tables are not only abundantly provided, but invariably daintily served. I know how beautiful, in reading, is the story of this woman or that, whose affairs move with no audible jar, and no visible friction. And I am aware, too, that it is not easy, in actual practice, to go through an ordinary domestic week, with its multiform activities, and feel neither jar nor friction.

It came to me, the other day as I sat in my chamber, and thought of your annoyance and my own, that perhaps the most practical way of conquering the tendency to irritability of which you complain, and which I deplore, is resolutely to refuse it expression. We are not always able to control the impetuous rush of emotion, but we can repress the hasty speech and the frown. We can be silent, in the first flush of injured feeling, and refrain from the sharp word, the querulous outcry, and the indignant burst, of which we are sure to repent. Have we not repented over and over of having spoken impatiently, when to do so did no good, in fact, did but confuse child or servant, or vex the heart of our friend?

Apart from the repression of resentment, in look or word, we may do much toward the cultivation of a gentle and not easily perturbed temper, by using habitually a gentle quietude of tone. Shall I ever forget my friend, the sweet mistress of a Virginia manse, her health fragile, her family large, her house overflowing with guests, and her hands with cares, while the best service at her command was both imperfect and uncertain? Her presence in the booklined study was a benediction as we gathered for family prayers, or evening chat, nor, under any provocation, was the sweet voice ever raised. So tranquil, so unhurried, when I am wearied the remembrance of her gentleness rests and soothes me still.

Very precious to my heart is Bonar's hymn,

Calm me, my God, and keep me calm,
Soft resting on Thy breast,
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm in the hour of buoyant health,
Calm in the hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

When we have exhausted all our prescriptions, and tried all our remedies, dear, easily irritated sister, the one unfailing panacea awaits us. The leaves of the tree of life are forever for the healing of the nations. But we are often so slow to avail ourselves of the peace we might have for the asking; we so often buy everything else before we go to Him who never fails us when we carry our wants to His feet.

I think we instinctively run to Him in the time of calamity or disaster. Then we cannot help it. The impulse dominates us, and as the hurt child cries out for the mother-comfort, we fly to our heavenly Friend. But, the children are naughty, the chimney smokes, there are business worries, the servant leaves suddenly, the dinner is spoiled through somebody's carelessness, the baby is teething, and we are worn out, and we call all these little things; and we think we must bear them alone. They are the very things in which the Lord is waiting to be our gracious helper, if we will only carry them straight to Him, to "drop a burden at His feet, and bear a song away."

I have addressed this bit of talk to you, my irritable, my discouraged, my overwrought sister. I do not know your name, but God knows it, for is it not written in the Lamb's book of life? Let us pray for each other, and let us take care to rule our spirits if we can, lest haply we be so unfortunate as to offend one of His little ones by our unkindness or sinful exasperation.—*Mrs. Sangster, in Interior.*

Youth's Department.

A Reason for Smiling.

Bertha was a little maid
Wrapped in blindness' awful shade;
Yet her face was all alight
With a smile surpassing bright.

"Bertha, tell," I said one day,
"Why you look so glad and gay—
Brimming full of happiness?
What's the joy? I cannot guess!"

In a tone of wondering,
Speaking thoughtfully and slow,
"Why," said she, "I didn't know
There had happened anything"—
Here the laughter rippled out—
"To be looking sad about!"

—*St. Nicholas.*

Singing Davy.

"The Brignal banks are fresh and fair,
And Gretna woods are green,"

sang a sweet voice in one of the London streets.

"I have thought a hundred times that I would stop and speak to that boy," said Prof. Craik, as, arm in arm, we walked towards St. Paul's.

The boy in question stood under an awning, with his hands full of printed songs. Some of these he sang; and the crowd, idle or busy, could not help looking, listening, and sometimes buying the ballads which the child so patiently plodded through.

"Do you notice,—I often have,"—said my friend, the professor, "what sweet tones there are in that voice, and how the small volume of sound pours forth without any apparent effort? He must be very poor."

The professor was a Christian man, and one who regarded sympathy with the unfortunate as one of the best services he could render.

"Who taught you to sing, my lad?" he asked.

"My mother, sir," was the reply, with an eager look.

"Where do you live?" was the next question. The boy mentioned a place that seemed familiar to the professor.

"I am coming to see you, my lad. I may be able to do something for you. I like your voice."

"It is a cool, breezy morning," the professor said, as we left our apartment a day or two afterward. "Suppose you accompany me to see my old nurse." I consented, and we walked briskly down the street in the direction of the wharves.

"It's not a very pleasant locality," he said, as we neared the lower part of the town; "but old Mrs. Davis lost a son at sea, and she thinks she can't be happy unless she can look out on the ships. So here she is anchored."

We had arrived at a block of tall, grimy stone buildings that went by the name of "Ridley's Folly." In the last one, overlooking the water, up two flight of stairs, we found old Mrs. Davis, once a domestic in the professor's family. We spoke to her of the boy.

"You must mean 'Singing Davy,'" she said. "Poor boy! I pity him and his poor mother. A sweet voice do he have, my dear, as ever I heard, and a sweeter one his mother. We've been trying to raise a little money among us; for the landlord is a-threatening to turn 'em out, and she in her bed."

Following the widow's directions we went up two pairs of stairs, and landed at the attic, a miserable place, stained with the rain that leaked in through broken skylights, and in a ruinous state of dilapidation.

A faint voice said, "Come in," at our knocking. The room was clean, and there was even a poor attempt at ornament. On the bed, dressed and wrapped in a faded red shawl, a woman reclined, whose hectic cheeks and glittering eyes proclaimed her to be in the last stages of consumption.

There were tears shed at that bed-side. The poor creature there had been reared a lady, no pains being spared for her education, and had been cradled in the lap of luxury for twenty happy years. When her father failed, she went on the stage to sing. She was flattered, admired, married a famous singer, went abroad, was ill-treated by her husband, and at last abandoned by him—she and her little child.

"But all this is over," she said sorrowfully. "I am dying; and poor little Davy! what will become of him? I don't want him to be a public singer; I had almost rather he would die. I pray God to raise him out of all the influences that surround him."

On the following day I left London. Five years passed. When I returned, I chanced in Westminster Abbey; and there almost the first person I met was the professor. It was Easter Sunday. Just then, a voice so thrilling and almost divine burst out in the "Te Deum," that I started with delight.

The professor was radiant.

"Did you ever hear it before?" he asked.

"Never."

Soon there came another burst of choral song; and a flute-like tenor rose above it in an obligato passage,—

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell."

"Never, since I heard Jenny Lind, has it been my privilege to listen to so wonderful a voice."

"But you have heard it, unless you have forgotten all about little 'Singing Davy.'"

"And his mother!" I said, after we left the church.

"Died a few days after we saw her. Do you know, it seemed to me that she must be here, listening with us to these almost angelic tones? Her last prayer is answered."

Davy has indeed been lifted above the influences that surrounded him.—*The Recorder.*

The Churchyard.

BY REV. S. BARING GOULD.

One Saturday afternoon three or four years ago I was in the village inn of a small place in Tyrol, when I heard a sound outside of voices murmuring a litany and a tramp of feet going by. I went to the window and saw a quantity of children, boys and girls, walking in procession through the village street, with none of older years than fourteen or fifteen with them, and they all carried baskets or posies of flowers, and the little maids had their aprons held out full of buttercups and forget-me-nots and wild roses. The train of little people went up the hill to the churchyard. I was puzzled to know what this meant, so I asked the landlady of the inn and she answered: "Oh, it is the children going to deck the graves. They do it every Saturday, from the opening of the first spring blossoms till the frost comes and kills all the flowers." After hearing that I was curious to go up to the cemetery and see what they were about. There I found the churchyard full of the children not jumping over the graves, climbing over the stones, but busy, very still, adorning the graves with flowers. One grave was covered with a perfect quilt of buttercups and forget-me-nots, gold and blue. I found that this was the grave of the old parish priest, who had died the year before. So the little children were showing their love and gratitude to the good old man by making his grave a blaze of beauty. Some of the children were orphans, and they were decorating the graves of their fathers or mothers, others were engaged in adorning the small mounds where slept baby brothers and sisters. It was a pretty and a moving sight.

I will tell you something else that I have seen—this time in Bohemia and in the mountains. One early morning in summer I was about to start on a walk when I saw that a funeral was about to take place in the churchyard. So I attended it; the coffin was very small and painted white, and the mourners carried little coils of wax taper, which were lighted. The dark mountains covered with forest stood around; the hour was so early that the sun was not yet shining over them.

Presently, however, the gilt cross on the church spire shone and blazed like a cross of pure sunlight—the sun had touched it. Two minutes after the sun peeped over the mountain tops down on the little cluster of mourners round the grave, who were kneeling, and they had just put their tiny lighted tapers in a shining ring round the baby's grave.

Now, what, you may ask, is the meaning of the flowers and the lights? I think they have a meaning. Let us take the lights first. The old heathen used to represent death by an extinguished torch, and so on old heathen monuments a torch turned upside down and put out was represented. Well, the early Christians wanted to show that the life had not gone out, that there was a life above and beyond this natural life of the body. So to show their faith in this supernatural life they were wont to carry lights at funerals, even in the day, and the custom was continued on to the present time in some places.

Then as to the flowers. By flowers we show our faith in the resurrection of the body. As the flowers fade and die away, so do our bodies. And as the flowers spring out of the earth again in new loveliness, so with the bodies, sown in corruption, they are raised in incorruption; sown in dishonor, they are raised in glory; sown in weakness, they are raised in power; sown natural bodies, they are raised spiritual bodies.—*Our Parish Church.*

The Union Jack.

The red cross of St. George was the national flag of England until the accession of James I. The combination of the crosses of St. George and St. Andrew produced the first union jack in 1606. It symbolized the union of England and Scotland. The second union jack, the "meteor flag of England," was established by royal proclamation on the 1st of January, 1801, when Ireland became an integral part of the United Kingdom, her union with England and Scotland being symbolized by the insertion of St. Patrick's Cross in the existing flag. Properly speaking, St. Patrick's "Cross" is an incorrect statement. The Irish Cross seems derived from Constantine's famous standard, the Labarum—an emblem which the early Irish Christians seem to have known and esteemed. The FitzGeralds bore a red diagonal cross on a white ground from early times, and as early as 1719 this was spoken of as the flag of Ireland. It was sufficiently national to be regarded as such in 1801, and was combined, as we have said, with the saltire or white diagonal cross of St. Andrew already in the union. These two are counter-charged; the white, as representing the senior member, is uppermost in the first quarter; the red is edged with white as a fimbriation. This explains why the red cross of Ireland is narrower than the white cross of Scotland. The white border of St. George's Cross has always been officially ordered to be one third of the width of the cross itself; this border is not intended as a fimbriation; it is really a white cross underlying a red cross one-fifth of the width. It is strange to think that this "white border" of our present union jack is most probably a direct result of the battle of Agincourt in 1415. This white cross was almost certainly the French color adopted into the English flag during the minority of Henry VI. The term "jack," applied to the flag, is considered by some to be an abbreviation of King James' signature, "Jac." But a more probable derivation is that the surcoat worn over a trooper's armor was called a "jacque," and this in the middle ages was usually emblazoned before and behind with the red cross of St. George.

A Mathematical Wasp.

A correspondent to *The Owl* writes:

"While sitting, one summer day, at the side of the house on a platform which served as a piazza, but was roofed only by the branches of two large trees, something dropped upon my head and rolled into my lap, when I saw a large white-bodied spider in the clutches of a small wasp. Hastily brushing these unceremonious visitors onto the floor, I watched to see if the wasp would succeed in flying away with his huge enemy. After a struggle the spider lay quiet, and the wasp ran around, seizing first one part, then another, but finally went away, as I supposed, for help. In about a quarter of an hour he returned, still alone, and began trying again, as I thought, to find some place by which he could seize the round body and carry it away. Again he departed without his spider. This time I watched him, and saw him disappear at the edge of the lawn, under a pear-tree, and, following, found him, after some searching, diligently at work with another wasp enlarging a hole in the ground, having already thrown out quite a little mound of earth. I was surprised, for I did not then know that any kind of wasp lived in the ground.

"I returned to the piazza, and soon, when the wasp came back, I was convinced, by more careful watching, that he was measuring each part of the spider's body, instead of trying to get hold of it. The antennæ seemed to be the organs mostly employed in this operation. When he went home again I was before him, and saw him meet his co-worker, put his head close to his, and evidently informed him that the doorway was not yet big enough, for they fell busily at work enlarging it. Then more measuring, more digging, until after three long hours, he returned, this time with his friend, and they carried away their prey and bestowed it in their under-ground home."

The Flower-Pot and the Hyacinth.

"I am only a flower-pot," said the earthen vessel bearing that despised name. "I have no beauty like the vase that stands just inside the window. I am of no value to myself or to anybody else—a flower-pot, nothing more. My exterior, though once far brighter than at present, is dark and dingy, while my interior is choked up with nothing but dirt. I am full of abomination."

But the Master had His eye upon that contemptible article, and, taking it in hand, broke up the earth it so despised and planted a living bulb. The flower-pot was dull by nature, and so understood not what was done; and when one day a deluge of cold water was thrown over it, though the operation was intended for its ultimate good, it wept tears of grief, and thought itself more hardly treated. But by and by the life manifested itself; taller and taller grew the tall green spears, and at last they were crowned with a bright and fragrant bunch of flowers. Then admiring eyes looked upon its beauty, and gratified senses inhaled its sweetness. And did the flower-pot grow proud? No! it whispered, half to itself and half to the admiring visitors—

"I am only a flower-pot still, and this is only earth that I hold, but the Master planted within me this choice flower; it is His, not mine." "We have this treasure in earthen vessels, that the excellency of the power may be of God." (2 Cor. 4: 7).—*William Luff, in Word and Work.*

How to Grow Mistletoe.

Mistletoe is well grown at Streatham Lodge, in Surrey, one pyramid apple-tree in particular, some seven feet high and six feet through, being a dense mass of it from top to bottom and laden with berries. The apple-tree thus smothered by the parasite does not bear any fruit, but this loss is compensated for by the mistletoe. Those who wish to introduce mistletoe into their gardens should devote an apple-tree especially to it. The berries from which it is to be grown should be gathered in March or April—not earlier, or success may be doubtful; earlier in the season the berries are not ripe. The branches on which they are to be placed should be from three to four years old. Selecting a clear bit of bark on the upper side of the branch rub the berry on it, and they will be found to adhere to it. Blackbirds and thrushes are very partial to them, therefore, trees thus operated on should be netted. After a lapse of some three months the seed will be seen to throw out sucker-like claws, when all danger from birds will be at an end, and the plants will after that rapidly increase in size. Young apple trees with mistletoe established on them may also be bought in some nurseries.—*London (Eng.) Garden.*

Pleasantries.

It has been learned that extremely tight lacing produces softening of the brain. It has long been known that softening of the brain produces extremely tight lacing.

A preacher was complaining of the listlessness and inattention of his congregation, when an old Deacon spoke up and said, "Hungry sheep will look up to the rack, if there is hay in it."

In the island of Sumatra a flower grows which is nine feet in circumference, and weighs fifteen pounds. When a Sumatra dude goes to the theatre he has his boutonnier brought in by an able-bodied valet.

Hotel manager (to leader of summer band)—"Do you call this a band of picked musicians?" Bandmaster—"Ach! Dot vos so, I bick 'em mineselluf." Hotel manager—"Well, then, you picked them before they were ripe."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, SEPTEMBER 28, 1887.

Important Supplement.

In the supplement to THE MESSENGER issued this week our readers will find the Annual Report of Rev. A. C. Whitmer, Superintendent of Home Missions. It is an interesting paper, statistical tables and all, and we hope it will be carefully studied.

Correction.

The address of Dr. Gerrish, upon which we recently based an article on the "Facilities for Quackery," we are reliably informed, was not delivered before the "International Congress," but before the "American Academy of Medicine," of which association Dr. Gerrish has been chosen president for the coming year.

Now for the Cash.

We are requested to remind our good German brethren and others that it is necessary that the money recently pledged to the support of brother Schneder should be paid in to brother Kelker, treasurer of the Foreign Board, without delay, if it is expected that the new missionary is to be sent to his field this autumn. An outfit is required and there is not much time to be lost.

Good Suggestions.

Prof. Thwing has an admirable article in the September number of the *Homiletic Review* on "The Preacher's Voice." He suggests: First, Soul Culture. Second, Physical Expression of Vital Forces Third, The Study of Verbal and Phonetic Features of Speech. Fourth, Obedience to the Sympathy which Connects Sight and Speech. Fifth, Self-possession, but not Self-consciousness. Sixth, An Occasional Pause. Seventh, Practice in the Open Air.

Not Worthy to be Compared.

It is quite possible that ministers of the Gospel may be so beset with cares, or so overwhelmed with the material show of the world as to almost lose sight of the comparative importance and ultimate grandeur of their work. But when all is looked upon in the light that shines from the eternal throne, there is no need to be discouraged. The preaching of Christ is this day accomplishing more for humanity than all the forces of the universe, however grandly they may be developed. Dr. Edward Dorr Griffin once exclaimed, "Scatter those little things which kings call crowns among those who will stoop to pick them up." But as Dr. Cuyler says, in quoting the passage, "What baubles they are in comparison with the stars which the humble winners of souls shall wear in their diadems."

A Celebrated Visitor.

Dr. Joseph Parker of London has arrived in this country. He is to preach in Plymouth church, Brooklyn, on the first Sunday of October, and on the fourth of that month, will deliver a eulogy on his personal friend, the late Henry Ward Beecher, in the Academy of Music. Dr. Parker is as remarkable a man in one way as Mr. Beecher was in another. As a preacher and an author, he is quite as widely known. He may have less scintillating brilliancy, but his abilities are wonderful, and his theology is much more safe. The interest excited by Dr. Parker's visit centres in the questions as to whether he will be called to the pastorate of Plymouth church, and whether he will come if he is called. The general impression is that the transfer would be risky, as the English preacher might give up his strong hold in London, without success in Brooklyn. It will be hard to transplant the old oak and it might not flourish in the new soil. The adaptations and adjustments would strain relations to their utmost tension and the experiment of building a church over a man, would only be extended a little while longer—perhaps to the end of Dr. Parker's life.

A Good Showing.

The Annual Report of the Reformed Church Publication Board has been issued on slips in advance of the meetings of the Synods. It is gratifying to see that whatever may be the financial struggles of the concern the Periodical Department is more than sustaining itself. THE MESSENGER, after paying for composition, press work, etc., paper, postage, editors salaries, and $1300 for commissions, puts $1,868.50 into the treasury. The excess of receipts over the total cost amounts to that sum. The *Sunshine* yields a profit of $688.72; the *Sunday School Treasury*, $941.62; *The Guardian*, $86.71; *The Scholar's Quarterly*, $354.22, and the *Advanced Lesson Papers*, $165.82. On only three of our nine periodicals is there an excess of cost, and that is small, viz., *Quarterly Review*, $33.29; *Missionary Herald*, $30.19; *Primary Lesson Papers*, $149.34. The deficiency on *The Quarterly Review* is exceedingly small. A vague impression has prevailed that it is great financial deadweight. Now that the truth is known the brethren should be encouraged to put it on a paying basis if nothing more.

After paying the deficiency of $212.82 on the three last named periodicals the other six have given the Board $3,872.60 to help along in other ways. THE MESSENGER has certainly done its part, and we are glad of it; but we would remind our people that a little effort on their part would have doubled the income with comparatively little additional cost.

We call attention to an eminently just and sensible communication, on this general subject.

Sanctity of the Lord's Day.

On Sunday evening, the 18th inst., an interesting meeting was held in Christ Reformed church, of this city, to consider the importance of preserving the sanctity of the Lord's Day. After the regular devotional services, conducted by the pastor, Rev. J. H. Crawford, addresses were made by Alexander Whilden, Esq., President of the Philadelphia Sabbath Association, Dr. Victor L. Conrad and Rev. Messrs. Gray and T. A. Fernley. These addresses were forcible and timely, and we cannot help but believe that such meetings which are held from time to time in the various churches of Philadelphia, will help to awaken Christian people to a sense of their duty. Until the facts are presented, many who revere God's Sabbaths themselves, do not know what insidious and open ontsets are being made upon them by the hosts of infidelity who threaten our national existence. There is imminent danger in the workings of "Personal Liberty" societies, whose ideas of freedom seem to consist in the privileges of violating God's laws; and the general tendency to the secularization of the Sabbath, is in the highest degree alarming. Fanatics may indeed run into Jewish and Puritanic extremes, which will react against the institution itself, but it is more than possible, that unless the Church puts forth proper efforts to stay the laxity prevailing, our American cities will soon be as bad as those of Continental Europe, in this regard. And this undisputed fact of history stands out before us that wherever and whenever the third commandment has been violated, whereas and wherein this one barrier is broken down, all other iniquities pour in like a flood.

Brother Fernley is a staunch Methodist but a very plucky man. He would as readily arraign a Camp Meeting Association for violation of the Sabbath as a rowdy who tries to upset the tents.

Encouraging.

Dr. I. H. Reiter, Stated Clerk of the General Synod, in a note appended to the comparative tabular statement given in the minutes of the sessions recently held at Akron, shows that the Reformed Church is making steady and substantial progress. He says:

"With respect to the particulars here designated, the *gains* during the last three years as compared with the triennial summary in 1884, are 16 congregations, 14,450 members, 5,612 unconfirmed members, 3,562 infant baptisms, 1,166 adult baptisms, 3,335 confirmations, 2,426 by certificate, 44 Sunday-schools, 7,975 Sunday-school scholars, $54,594 contributed for benevolent purposes and $105,210 for congregational purposes.

"Moreover, during the first half of the year 1887, there were two new Classes organized, namely, Wichita, April 15th, and Wyoming, June 29th, making now the total number of classes fifty-four (54). There has also been an increase in the ministry, even within the last year, as during May 28 or 30 young men graduated from our theological institutions; and these meanwhile have been mostly licensed, and many of them already ordained and engaged in the practical work of the ministry. The names of some of these do not appear in the present statistical tables, as they could not be obtained in time to be properly placed there. Hence, while the number of ministers is reported in the synodical statistical summary of 1886 as 802, and as now revised 817, the actual number is at least 825."

Our Educational Institutions.

It is highly gratifying to receive encouraging reports from the different educational institutions throughout the Church. It seems they have generally had auspicious openings this fall. The Centennial at Lancaster has, doubtless had a happy influence on all the younger institutions that have grown out from the parent college and seminary. The central institutions at Lancaster lead off in the list with an unusually large accession, which is now reported as 36 in the college and 17 in the seminary, 53 in all, besides a good addition to the academy. Ursinus, which moves on in harmony now with the older institutions, although not under the care of the Synod as Franklin and Marshall is, reports 20 to the collegiate department and 7 to the theological department, in all 27, besides a good addition to the preparatory school also, including boys and girls, which is certainly doing well. The *Christian World* reports a large addition to Heidelberg college at Tiffin, Ohio.

It is especially gratifying to learn that the number of students for the ministry is increasing. The seminary at Lancaster now numbers over 40 students, the largest number that institution has ever had in its whole history, and as the senior class is the smallest now in the institution, numbering only 7, if the addition next year should be as large as it is this year, the whole number will rise to 50. Such growth of the seminary calls for an enlargement of the faculty, and, with the increase of the number of theological students in our other theological schools, it calls also for increasing our mission field and our missionary contributions, and for dividing our large and overgrown charges as well. The Church has called for more ministers; they are now coming forward in response to the call; let the Church prepare the way for them to promptly occupy fields of labor, else the cry will soon be heard again, "we have more ministers than charges." If they are devoted and energetic young men they will make places for themselves.

Communications.

Our Publication House.

A Few Words on an Old Subject.

First, let us state a few facts. 1. With all its difficulties and disadvantages, growing out of the Chambersburg *Disaster* and the consequent lack of capital, we have secured a valuable Publication House in an eligible location in Philadelphia, and the business has been managed so as to pay its way without any annual expense to the Church. The assets have been steadily reduced year by year in their nominal value, so that their present estimated value may be relied on. The excess of assets over liabilities is now in round numbers $20,000. A business with that showing, and paying current expenses, is certainly solvent. True, the business may run a little behind in a given year, but that can easily be remedied, and may be recovered in a following year. The fact remains that the liabilities are not increasing.

2. Our periodicals more than pay expenses. The Review comes out about even, or perhaps a *little* behind, $33.29, we are told, during the last year. That can easily be remedied by making a little effort in its behalf and thus adding a few subscribers to the list, which can be done. This is not an unfavorable showing for such a periodical, which represents the theological and literary scholarship of the Church, and helps to give it a standing in the theological world.

Under all the circumstances the Church ought to be satisfied that her Publishing House is solvent, that it has a good property in the metropolis of Pennsylvania, where it should be, and that it is able to pay its way without any direct expense to the Church. Our literary and theological institutions are considered in good condition if they can do that, in view of the great good they are doing for the best interests of the Church.

What is Needed.

1. One thing the situation of affairs in reference to the Publishing House imperatively requires is, the full *confidence* and hearty *co-operation* of the Church. Even if its affairs were in a precarious condition, the best way to relieve it and help to "pull it through," would be to give it what every business needs, *confidence*. But it is not in a precarious or dangerous position, and when the Business Manager, or the Board, or both, say, something must be done, we venture the opinion that they do not mean that a financial crisis is necessarily impending, but that something like what we are indicating is required. If the Church is not fully satisfied with all matters connected with her Publishing House, she should not begin by pulling down, but *first* give it her hearty confidence, help to improve its condition, and *then* begin to correct any faults that may exist. We have tried the other method of complaining, finding fault, withholding confidence, speaking of a crisis, etc., etc., etc. etc., for years, *now* let us try the other method of giving the House our confidence, speaking encouragingly, *for a few years*, and see whether it will not help the situation. Meantime there is no financial crisis, and the House is not going to break up. We can well afford to wait a few years to see what effect such a change of spirit and attitude will produce.

2. Let a *systematic plan* be adopted that need not be at all burdensome to the church, to gradually reduce the debt of the establishment. We have a good *property*. No good business man would give way to discouragement and lose his property under similar circumstances; he would "pull through." If confidence is restored, and there is a prospect of placing this important interest on a good footing, in which it will be a source of profit to the Church, this aid will be willingly given, the more so with every passing year. It is not wise to take radical action in such a case merely to get rid of bother and trouble. We need patience and calm deliberation.

Whatever may be the action of the Synods upon the proposition submitted by the Board, the first of the above requirements is indispensable, and if both are freely given we believe it will solve the whole difficulty, or put things on the way towards a favorable solution, it will send light and warmth, as of genial sunshine, over all our Publication affairs, and give new encouragement to the Board and all concerned in the work. Let the start be made in this way.

Some one may say, there are matters that need to be improved. Different ones may have different grievances or faults that they think should be remedied; let us begin by putting the affairs in general of the Publishing house on the way towards a good foundation, and then improvement can be made with good hope. The confidence of the Church is an essential condition for the successful work of the Board and those who are officially engaged in the Publishing House.

R.

Appeal

Of the Executive Committee of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States —Adopted at their quarterly meeting in Harrisburg, September 13th and 14th, 1887. —Published by Order of the Committee.

Our Mission in Japan.

THE RESULTS—COST—WANTS.

The Executive Committee of the Board of Foreign Missions during its quarterly sessions at Harrisburg, Pa., September 13th and 14th, 1887, thought it well to issue to the church, for the further information of the membership, the following statement:

PAST RESULTS.

There are at present in the foreign field under the care of our Board, three male (including the Rev. Ambrose D. Gring, now on a visit to this country) and two female missionaries. Besides these, there are three native preachers and six Evangelists. The young men in the Theological Training School are also efficient helpers. They have already led some twenty souls to Jesus. Congregations and stations, 14. Membership, 705.

We have a school for girls and one Theological school at Sendai, and by the first of October, 1887, Rev. J. P. Moore will enter a boys' school at Yamagata, some forty-seven miles west of Sendai, to teach three hours a day, and besides to establish a congregation and regularly preach the Gospel. The generous donation of Rev. Dr. Swander and wife was applied to the purchase of an excellent lot, comprising upwards of two acres of land in the center of the city of Sendai, and on which the necessary buildings for the mission will be erected.

PRESENT COST.

To maintain this force of workers it will require eleven thousand dollars. The buildings for the Girls' school, and the home of the lady teachers, will cost, at least, ten thousand dollars. The outfit, passage money, and maintenance of Rev. D. B. Schneder, *missionary elect*, will create an additional expense to the Board. It will also be necessary, ere long, to send another lady missionary to assist in the Girls' school.

From this statement it is evident that the operations of the Board for the fiscal year will require the sum of *twenty five thousand dollars*.

The question which now confronts the church as well as the Board is,

HOW SHALL THIS MONEY BE SECURED?

Thus far the income has been sufficient to cover the expenses. The Board desires to continue its past policy of conducting its operations according to the means supplied by the church, believing that this meets the approval of pastors and people.

CONDITION OF THE FINANCES.

At the meeting of the General Synod on May 18th, 1887, the amount in the hands of the treasurer was, as then stated, $5,766.24. Of this sum, $1,609.83 is the Sarah Brinker legacy, which had been invested, but was just then repaid, and which was re-invested on May 20th, 1887, the Board being allowed to use only the interest thereof.

Two hundred and twenty five dollars were forwarded to Brother Hoy to pay the remainder of purchase money due upon the lot. $2,937.08 had been contributed to the Building Fund, leaving $994.33 available at that date for the support of the Mission; and this with subsequent contributions has been applied to the support of the Mission.

Future Wants.

ELECTION OF REV. D. B. SCHNEDER.

The Board at its late meeting, July 6th, not expecting to meet again in regular session for nearly three years, elected the Rev. D. B. Schneder, as missionary. He had previously resigned his charge with the view of entering the University of Berlin. The matter of salary and the time of his departure was left to the decision of the Executive Committee. The Committee desire to send him forth as soon as the funds are at hand for the purpose, and hereby earnestly appeal to the church, and especially to her liberal members, for aid in this behalf. *May we send him this fall? Will the Church improve this golden opportunity? Shall we not answer the strong appeals that come to us from a destitute and anxious people? The Lord grant that we may do it speedily!*

ERECTION OF BUILDINGS.

In regard to the matter of erecting suitable buildings at Sendai we deem it proper to state that three structures are absolutely necessary at present: a residence for the lady missionaries, a seminary building containing dormitories for the use of the pupils, and a chapel with recitation-rooms.

MEMORIALS.

The committee favor the suggestion of having inscriptions on the rooms and windows in the seminary buildings, and hereby commend the plan of Missionary Gring in securing the same from Sunday-schools, *especially*, as also from congregations, consistories, missionary societies, or individuals, by the contribution of one hundred and fifty dollars for the construction of a dormitory in the seminary building, and fifty dollars for the construction of a window in the chapel and recitation hall.

SUPPORT OF PUPILS.

The committee encourages the support of pupils either in the theological training school or in the girls' school at Sendai, by societies or individuals in the church. It will require a contribution of *sixty* dollars per annum, payable in half yearly installments of thirty dollars each in advance.

Parties wishing to fulfill these conditions will communicate with the Secretary, who will ask the missionaries to recommend worthy pupils, giving name, age, history, etc. Upon the receipt of this intelligence, it will immediately be sent to the kind supporters.

☞REQUEST.

It is, however, to be borne in mind that these donations *should not interfere* with the regular contributions for the support of the missionaries and evangelistic work.

Moreover, contributors will confer a great favor by allowing the Board to designate and appropriate the funds.

In view of the plan laid down in this paper, and which the Board is anxious to carry out, the committee have given special instructions to Missionary Gring that in his remarks in public, even apart from the special claims, he shall urge the people to give liberally to the cause of Foreign Missions.

All correspondence relating to these and other matters pertaining to the work of the Board should be carried on through the Secretary—Rev. A. R. Bartholomew, Pottsville, Pa., and all monies should be sent to the Treasurer—Hon. Rudolph F. Kelker, Harrisburg, Pa.

DEAR PASTORS AND PEOPLE: The claims set forth in this article are but a faint outline of the real wants of our Mission in Japan. Words utterly fail us to portray *the present crisis*. Our earnest missionaries in the letters plead for more men and larger means, not for themselves, but for the poor souls around them.

When we view the vast field in the northern part of the Empire, which, in the Providence of God, has been apportioned to us as a church to win for the dear Redeemer, we cannot help but exclaim, "Who is sufficient for these things?" The committee thus publicly tender their grateful acknowledgments to the host of cheerful, regular, and liberal contributors to this worthy cause. The Lord reward them a thousand fold. May their number speedily increase.

DEAR READER: You can help to answer the serious question, "SHALL JAPAN BE A CHRISTIAN NATION?" Will you help to bring that interesting and promising people out of the regions of darkness and death into the light and life of the Gospel of Jesus?

To accomplish this wonder of grace in the nineteenth century you must *pray* and *give*. Let your prayers and your alms "come up for a memorial before God."

Do not forget it, *prayer* is the mighty influence that will move the hearts of the heathen to cry for help, and the arm of the Lord to bestow the help. The *praying* disciples became the *willing* workers. "*Pray ye* therefore the Lord of the harvest that He would send forth laborers into His harvest."

To-day the Saviour calls. The present is the golden opportunity. NOW OR NEVER.

THE KING'S BUSINESS REQUIRETH HASTE.
READ—REFLECT—ACT.

Yours in the Lord,

DAVID VAN HORNE,
CLEMENT Z. WEISER,
A. R. BARTHOLOMEW,
RUDOLPH F. KELKER,
WILLIAM H. SEIBERT,
BENJAMIN KUHNS,
Executive Committee.

Notes from St. Clairsville, Pa.

On the morning of the 3rd of September, in company with Mrs. A., we started out to assist Bro. E. S. Hassler, at St. Clairsville, in the holy communion. We arrived there about 12 o'clock, M. We found Mr. and Mrs. H. waiting dinner for us. After dinner we went to the church, which is about one half mile from the parsonage.

There were quite a goodly number of the members present at the preparatory services. It is to be regretted that the preparatory services are not better attended by the members generally. This seems to be prevailingly so in most of our congregations. But Bro. H. is much encouraged, as the attendance upon these services is growing better at each returning communion season. After the writer preached the preparatory sermon one infant was baptized. Three adults were confirmed and four were received by letter, making in all seven additions to the already large membership of the congregation, numbering more than two hundred. The services in the evening were also well attended, especially by the young people. It is, indeed, delightful to see so many young people attend the services of God's house.

On Sunday morning the large audience room of the church was comfortably well filled, there being services in the Lutheran church near by at the same hour.

The writer again preached to a very attentive and appreciative audience. The communion services throughout were impressive and refreshing.

Bro. Hassler has a large and interesting Sunday-school, in which most of the younger members of the church take a very active part.

After dinner we went over about six miles to Pleasantville, where he has a small congregation. This place is located in a plea-

sant valley not far from the Allegheny mountains. Here are a number of other denominations, some of them not very orthodox. Many of the people became unbelievers through the unchristian conduct of some of these sects, hence it becomes difficult to reach some of the most influential families in the community.

After the services here we returned to the parsonage. On our way back we took the Valley road, and not far from Pleasantville is a very large spring, which affords enough water to drive a large grist mill. This spring takes up about one half acre of land. A stone wall is built around it to dam the water up. In this dam are found an abundance of those beautiful trout.

At the parsonage we took supper, and in the evening we went to the church to a meeting of the missionary society of St. Clairsville congregation. Having preached twice on Saturday and twice on Sunday I felt very much fatigued, but when I saw the large number of people who had come to this missionary society, I felt much refreshed, for the lecture-room was crowded to its utmost capacity. I think they will soon be obliged to take the audience-room, so as to be able to accommodate all who may attend. At these meetings they attend to the regular business of the society, then they have literary exercises, such as recitations, declamations, the reading of missionary news, and addresses by the pastor and others who may be able to address them. Their collections amount to from $5 to $6 each evening.

Bro. H. has a very pleasant field of labor. It is a delightful country, and a very pleasant people, and may he long live to break to them the bread of life, and be the instrument to lead many who are yet out of the ark of safety into the church of the living God.

J. W. A.

Everett, Pa.

Church Corner-Stone Laying at Milton, Pa.

The corner-stone of the new St. John's Reformed church in Milton, Pa., was laid on Sabbath afternoon, September 4th, 1887. The church erected in 1881, after the great fire of 1830, in the course of a few years was found not to meet the wants and needs of the congregation. Accordingly, at a congregational meeting held March 5, 1887, it was unanimously resolved to take down the building then occupied and in its place to erect a larger house suited to the needs of the growing congregation. In June the work of taking down the building began. By judicious management it was taken down at a small expense, and so carefully that nearly all the material of the old can again be used in the new house. The church, which is to be a two-story building, will be modern in its architecture and in its conveniences. It is hoped that the basement will be ready to worship in some time early in the winter season.

The corner-stone laying was largely attended, both by the members of the congregation and by the people of the town. Rev. G. S. Sorber of McEwensville, delivered an appropriate and excellent address. The following clergymen were present and took part in the service—Rev. S. H. Reid, a former pastor of the congregation; Rev. J. F. De Long of Lewisburg, Rev. Remensnyder of the Lutheran church of Milton, Rev. Emmon of the Baptist, Rev. Irvin and Rev. Schlab of the Evangelical, and the pastor, Rev. F. C. Yost.

In the evening Rev. J. A. Peters, D.D., of Danville, preached an admirable and eloquent sermon in the Presbyterian church. The close attention given throughout was the best evidence of the people's appreciation of both the afternoon and evening services.

Such a day, and such services, made impressive by the efficient and earnest help given by the different brethren, must serve to stimulate the congregation to renewed consecration and effort, and we may fervently trust as formally the foundation of a new house for the worship and honor of God has been laid, that the dear Heavenly Father in Christ Jesus will accept the beginning and bless and prosper the work of their hands. T.

Re-Opening of Christ Reformed Church at Alexandria, Pa.

Sunday, the 18th inst., was a red letter day for the members of the Reformed church at Alexandria and vicinity. This day was designated as the time for the *re opening* of Christ Reformed church, built in 1851, and which had been closed for extensive repairs during the summer. The re-opening was attended with appropriate religious service, and was participated in by a very large congregation. The efficient and energetic pastor, Rev. C. U. Heilman, was assisted in this service by the Revs. W. R. H. Deatrich of Newport, Pa., and J. M. Schick of Myersdale, Pa. The cost of refitting and refurnishing the church and Sunday-school rooms was about two thousand dollars ($2,000), all of which has been paid. The enterprise and liberality of this congregation are to be commended.

After an appropriate sermon, the pastor announced that two hundred and fifty dollars ($250) were yet needed to procure improved heating apparatus for the church, and, without making any special effort, the money was collected by the deacons, and the re-dedication took place, conducted by the pastor.

The repairs are thorough and complete. They bear the mark of trained artisanship. Bro. Heilman never does things by halves. In these extensive improvements he was ably assisted by an intelligent and united congregation. Each Christian worker vied with the other in ornamenting and beautifying the place of God's earthly dwelling, and well did they succeed. The interior of the church is in keeping with the exalted character of Him whose eternal throne is in the heaven of heavens. The auditorium presents an attractive appearance to the devout worshipper with its frescoed walls and ceiling, its richly carpeted floor, its antique memorial windows of stained cathedral glass, its altar within a neat chancel, its choir gallery to the right of the new handsome pulpit (the old gallery, in the rear of the church, having been removed), and its reflector, with its many brilliant jets, suspended from the center of the ceiling. The new chapel organ was the gift of a friend—a modest Christian gentleman, who withheld his name, and whose timely gift was a pleasant surprise to the congregation. The music was excellent. The Rev. J. M. Schick preached an impressive and eloquent sermon in the evening from Rom. 12: 1.

Thus has ended a service long to be remembered by all who took part in it. It was good to be there. The pastor has the love and esteem not only of his own people, but of the whole community in which he lives, and he is doing a splendid work, in this section of Huntingdon county, for our dear Lord and His kingdom. We carry with us sweet memories of our short sojourn with the pastor and his interesting family at Alexandria, Pa., and pray God's blessing upon them.

VISITOR.

Corner-Stone Laying.

Last January Westmoreland Classis appointed Rev. H. S. Garner, of the Scottdale, and Rev. C. R. Ferner, of the Mt. Pleasant charges, to look up the interests of the Reformed church at Bethany Station, a point on the South West R. R., about ten miles south of Greensburg.

After canvassing the field carefully, it was thought that enough material might be gathered together to organize a congregation at that point. Accordingly, an organization was effected in March, and a building committee elected. Through the efforts of this committee and the pastors about nine hundred dollars was secured, and the committee felt safe in going ahead to build a church. The building decided upon is a frame 35½x50 feet, and the contract was let for about $1550.

As a result of this preparatory work, the corner-stone was laid September 17th, with the assistance of Rev. C. R. Dieffenbacher, who preached the sermon to a large audience. Following this service an opportunity was given to any one who wished to help this enterprise along, and about $200 more were secured.

This is a very interesting point, and if we are to judge by the average attendance on divine service held thus far in the community, it will soon be quite a help to the Scottdale charge. C. R. F.

Missionary Visits.

Greencastle, Pa—August the 20th. I had a very pleasant and profitable day with Bro. Cort and people. In the morning at 9 30 I addressed a very interesting Sunday-school, and after a short address, to which they all listened attentively, they voted, by the instance of their pastor, a very live worker for the cause of Christ in Japan, to take a half a room to build in the memorial dormitory building for our girls' school in Sendai, Japan. At 10 30 A. M., a large audience had gathered in the church, who all showed an interest in the Lord's work in Japan which was truly encouraging. It was a delight, indeed, to speak to an audience so truly intelligent, and at the close of the service they showed their interest in substantial gifts, for the furtherance of the cause. In the evening another audience was gathered to hear more of the work there, at the close of which gifts were laid on the altar of the Lord for His cause. The next morning a number of friends on whom we called gave us substantial aid, some without asking, but coming of themselves to contribute to the blessed work. An old lady who was too ill to come to the church to hear of the great work was delighted to give a helping hand in the form of a gift. The whole amount raised by subscription before I left was $85 in cash. The earnestness of Pastor Cort is seen in the earnestness of his people for foreign mission work. May the Lord richly bless this pastor and people, and give them the foreign missionary blessing of much joy in their labor of love.

Middleburg, Pa. On the 28th of August I visited this quiet little village. I was taken to the place by the children of my cousin, Dr. Victor Miller, near by, to address the Sunday-school. I liked the appearance of the little stone church, and much more the interesting faces of the girls and boys and teachers who composed the school. I was pleased with the school, and there was a bright and happy spirit pervaded both teachers and scholars under their very amiable and efficient leader, Brother Broombaugh. They all were much interested in what I had to tell them, and when I proposed to them that they should take half the building of a memorial room in the Ladies' Seminary at Sendai, they were not prepared to say yes or no; but I have been persuaded that although they could not pledge themselves at once, they would do all they could and would take the final vote later on. I came away convinced that they would take half a room, $75. At 3 o'clock P. M., the Stone church was filled again by old and young. Bro. Cort was present and gave me much assistance. The audience was intensely interested, and after an hour's talk, showed their interest by subscribing for the work $40. This was very encouraging indeed, and I left the good people then. May God richly prosper them.

Sulphur Springs, Pa.—September 4th. Here I spent a few days very profitably in drinking the pure white sulphur water, and breathing the pure fine air of the mountains, laden with the odor of pine. Nothing could be more soothing to my tired nerves than the rest of this quiet nook. For a day or two I had thought of keeping to myself in order to save myself from talking, but in this I did not succeed so well. Among my most interesting acquaintances I made there were two very sweet little girls from Cumberland, Md., the daughters of a very estimable lady of the Reformed Episcopal Church of that place. The sweet faith and Christian training these little ladies evinced in our long walk was truly helpful to me. They were much interested in the Lord's work in Japan and asked many wise questions, which I was pleased to answer. On Sunday a few ladies and gentlemen asked me to give them a talk on Japan, which I consented to do. The young ladies and gentlemen formed a choir, and the few gathered in the parlor showed great interest in what I had to say. At the close I gave them an opportunity of materially assisting in the Lord's work there. This was promptly responded to by the few there amounting to $4.72. There was no one of our own members present; they were all members of other churches. I was pleased by the evidence of liberality. It shows that when left alone, in foreign mission work, we are all one. After the service a lady from Philadelphia came up to me and said, I have in the city a little band of workers, and they want some special work to do. What can they do? I told her she might build a memorial room in the ladies' dormitory in Sendai, for the education of Japanese girls. She was a Presbyterian. I gave her the name of our Treasurer, and asked her to think of it, which she promised she would do.

A. D. GRING.

(To be continued.)

A Golden Wedding.

A goodly number of friends met by invitation at the home of Mr. George Doll and wife, 319 Marshall St., Philadelphia, on the evening of Monday, September 12th, 1887, to celebrate the fiftieth anniversary of their marriage. The occasion was one of unusual interest. Mr. and Mrs. Doll have resided in the vicinity of their present home during the entire period of their married life, and thus have an extensive circle of friends and acquaintances who united heartily in congratulating them and their household, on the happy event.

Many choice gifts were presented, consisting of silver-ware lined with gold; books, including an elegant Bible, besides a great variety of designs in cut flowers. Congratulatory telegrams were received from the distant West, even from the Golden Gate at San Francisco. Upon the arrival of all the guests, and after friendly greetings had been exchanged, the company was invited to the refreshment table. The well established reputation of this home for hospitality was fully sustained; the elaborately furnished table was adorned with a tall pyramid of fruits and flowers, which furnished a bouquet, in a golden basket, to each guest. The Rev. Dr. J. H. A. Bomberger, the former pastor, said grace, and towards the close of the repast, in an appropriate address responded to the remarks of the writer expressive of the pleasure the many friends of the family experienced in thus celebrating the fact of God's goodness to them in the past; and also in expressing their best wishes for their future.

The fact was emphasized that in this family, consisting of the parents and six daughters, not a single death had occurred. There was not one vacant chair. Of the eight grandchildren in the families of the two married daughters, six survive. In recognition of the Divine favors thus enjoyed. Father Doll presented the German Hospital with a donation of one thousand dollars; and Ursinus College was likewise remembered in a gift of fifty dollars. The family has long been associated with the First Reformed church at 10th and Wallace streets, (formerly at Fourth and Race streets) and their labors of love in this connection will ever be gratefully appreciated.

Among the guests at the anniversary were friends from "Fatherland;" the Swiss Consul, Mr. Koradi, and a number of the older members of the First Church, and others. The certificate of marriage, bearing date September 12th, 1837, signed by the officiating minister, Rev. Henry Bibighaus, D. D., formerly pastor of Salem Reformed church, was also exhibited. This venerable pastor of the Reformed Church long since deceased, was fittingly represented in the person of his son, Samuel H. Bibighaus, Esq., a life-long and intimate friend of the family, who, with his wife, was present at the Golden Wedding. At intervals, the younger guests entertained the company with music, and at a seasonable hour, with many expressions of esteem and affection, heartily responded to by Mr. and Mrs. Doll, the friends departed delighted with the evening's entertainment. May they all be permitted to meet at the "Marriage Supper of the Lamb," and enjoy God's eternal favor. D. V. H.

Philadelphia, September 20th, 1887.

Educational Convention.

An educational convention will be held in Creagerstown, Md., September 28th, 29th and 30th, 1887, at which the following is to be the program of topics and speeches:

Wednesday, 9 A. M. "Child Training in the Christian Home," Rev. D. P. Lefever. "The Selection and Use of the Family Newspaper," Rev. J. W. Myer. 2 P. M. "The Public School," Prof. D. T. Lakin. "The Social Duties of Christians," Rev. J. G. Noss. 7 P. M. "How to Improve our Church and S. S. Music," Rev. L. F. Zinkhan. "The Qualifications of S. S. Teachers," Rev. J. B. Kerschner.

Thursday, 9 A. M. "The Stage—Its Influence in the Church," Rev. C. Clever. "The Power of the Rostrum," Rev. E. R. Deatrick. 2 P. M. "The Literature of the Church for the Church," Rev. D. A. Souders. "Methods of Teaching and Lesson Helps," Rev. S. M. Hench. 7 P. M. "The Ministry—Its Qualifications," Rev. U. H. Heilman. "Beneficiary Education—Its Necessity," Rev. H. Ditzler.

Friday, 9 A. M. "The S. S. Superintendent," Rev. G. L. Staley, D. D. "The Catechism a Means of Grace," Rev. J. W. Santee, D. D. 2 P. M. "The help afforded by our Colleges to the Church," Rev. Wm. Rupp, D. D. "The Help needed by our Colleges from the Church," Rev. T. F. Hoffmeier. 7 P. M. "Our Oldest Theological Seminary—Its History and Relation to the Progress of the Church," Rev. J. C. Bowman. "The Present Efforts of the Synods to Endow New Professorships," Rev. D. N. Dittmar.

The canvas of the Altoona charge, Rev. D. S. Dieffenbacher, by our General Agent, Rev. H. K. Binkley, resulted in *twenty-seven* new subscribers for the MESSENGER.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Roherstown. — The Sweigert Missionary Society held its first anniversary in the church at Roherstown, Pa., Rev. John P. Stein, pastor, on Saturday evening, Sept. 3d, and the annual harvest services were held on the Sunday following. The church was handsomely decorated for the occasion. The arches and festoonings, the beautiful display of fruit and flowers added much to the interest of the occasion. The mottoes were very appropriate. In the centre arch in cardinal and gold was the word "Harvest." In one of the side arches were the words made out of ears of wheat, "The Gospel for all Nations," and in the other the words "The Harvest is the End of the World." The anniversary greeting was delivered by Miss Amy Brown, and the salutatory was spoken by Samuel Berkheimer. Several selections entitled "Heralds of Zion" and "The Golden Keys," were appropriately rendered by a group of little girls. Reports were read by the president and treasurer. During the first year the society has gathered for the cause of missions $95 00. A very interesting missionary address was delivered by Prof. Scheidt, which was well received and left a good impression.

Millersville.—The annual harvest services were held in the three congregations of the Millersville charge. In each of these congregations the younger members assist in improving this occasion by appropriate decorations. At Millersville and at Conestoga Centre a children's service was held in the evening and at all of these services the offerings which were made were devoted to the cause of benevolence.

Pine Run. — Harvest home communion services were conducted in the Pine Run charge, viz.: At North Washington, last Sunday in August; church nicely decorated with the improvement in church furniture, new chandeliers, new carpets, etc. One confirmation: largest number communed in my pastorate. Alms, $22.00—home missions.

Olive congregation held their communion September 4th, large attendance. Eleven confirmed. Alms $10.00—home missions. Salina harvest home on September 11th. Beautifully decorated, largest attendance ever in the church. 1 confirmed, 1 by reprofession, 7 by letter. Collection $14.00—home missions.

St. Petersburg. — Children's Day was observed on the 4th of September. The church was finely adorned with flowers and canary birds. The children's service was held in the morning, and a special sermon was preached to the young people in the evening. The collection for St. Paul's Orphan Home amounted to $13.11. Harvest home service was held on Sunday, September 18th, and the collection for classical apportionment was $10. Our missionary society recently sent $10 to the University of Wichita, and $10 for foreign missions.

Norristown.—Harvest home services were held in the Reformed Church of the Ascension, Rev. S. R. Bridenbaugh, pastor, Sunday, September 18th. The decorations were beautiful and appropriate. The pastor conducted the service and preached the sermon, at the close of which he asked the congregation to give an expression of their gratitude to God by contributing $1200,—the total amount of their church debt. His appeal

Continued on 8th Page.

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THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

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☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to **"The Messenger."**

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
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A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
Muslin,	**.75**
A Child's Life of Christ, Rev. C. Z. Weiser. D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
300 "	**5.00**
Directory of Worship, Muslin,	**.75**
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FISHERMAN'S ALLEGORIES.

By HENRY LEONARD, Basil, Ohio.

These Allegories are written in the well-known style of "The Fisherman," as Elder Leonard, Financial Agent of Heidelberg College, Tiffin, Ohio, is known in the Church. They are interesting and instructive, and well worth the careful perusal of every one.

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Miscellaneous.

Hail Columbia.

[Words contributed by Oliver Wendell Holmes, and sung by 3000 voices in Independence Sqnare, Philadelphia, at the Centennial Celebration of the Adoption of the Federal Constitution.]

Hail, Columbia! happy land!
Hail ye heroes, heav'n-born band,
Who fought and bled in freedom's cause,
Who fought and bled in freedom's cause,
And when the storm of war was gone,
Enjoyed the peace your valor won;
Let Independence be your boast,
Ever mindful what it cost,
Ever grateful for the prize,
Let its altar reach the skies.

CHORUS.

Firm united, let us be,
Rallying round our liberty,
As a band of brothers joined,
Peace and safety we shall find.

Look our ransomed shores around,
Peace and safety we have found!
Welcome, friends who once were foes!
Welcome, friends who once were foes!
To all the conquering years have gained—
A nation's rights, a race unchained!
Children of the day new-born,
Mindful of its glorious morn,
Let the pledge our fathers signed
Heart to heart forever bind!
While the stars of heaven shall burn,
While the ocean tides return,
Ever may the circling sun
Find the Many still are One!

Graven deep with edge of steel,
Crowned with Victory's crimson seal,
All the world their names shall read!
All the world their names shall read,
Enrolled with His, the Chief that led
The hosts, whose blood for us was shed.
Pay our sires their children's debt,
Love and honor—nor forget
Only Union's golden key
Guards the Ark of Liberty!
While the stars of heaven shall burn,
While the ocean tides return,
Ever may the circling sun
Find the Many still are One!

Hail, Columbia! strong and free,
Throned in hearts from sea to sea!
Thy march triumphant still pursue!
Thy march triumphant still pursue
With peaceful s ride from zone to zone,
Till Freedom finds the world her own!
Blest in Union's holy ties,
Let our grateful song arise—
Every voice its tribute lend—
All in loving chorus blend!
While the stars in heaven shall burn,
While the ocean tides return,
Ever shall the circling sun
Find the Many still are One!

Selections.

Daily remembrance of God is the source of daily obedience to God.—*J. Mason.*

If religion has done nothing for your temper it has done nothing for your soul.—*Clayton.*

Zeal without knowledge is like haste to a man who is walking in the dark.—*John Newton.*

No cloud can overshadow the Christian but his faith will see a rainbow on it.—*Bp. Hopkins.*

There is a remembrance of the dead, to which we turn even from the charms of the living.—*Irving.*

My soul, be still and strong;
Here on thy Lord's estate
No place is useless, no experience vain.
Work on; Watch on; and Wait!

These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—*F. R. Havergal.*

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine!

—*Whittier.*

Personal.

The German Crown Princess has presented Dr. Makenzie with a picture painted by herself, in recognition of the skill shown by him in treating her husband.

The ex-Empress Charlotte of Mexico has of late shown great fondness for the company of children. Every morning the two children of her gardener are brought to her, and she spends hours with them playing hide-and-seek, and listening to their songs, and feels unhappy when they leave.

Bret Hart makes his home in London at the house of the Belgian Minister. The famous author's hair is snow white and lies in masses on his forehead. His moustache is not so white. His complexion is florid. He has not grown especially stout, and were it not for his hair would look like a young man.

Recent reports that the health of Harriet Beecher Stowe was failing, have led to the publication of the following private letter from her: "I was seventy six on my last birthday, and have all my bodily powers perfect; can walk from three to seven miles per day without undue fatigue; have a healthy appetite and a quiet sleep every night. In view of all these items I scarcely think that I am a subject for lamentation. I do not lament over myself. It is true that I do not intend to write any more for the public. I always thought that authors should stop in good time, before readers stopped reading; and I think I may say I have done my part, and ought to leave the stage to younger actors."

Mr. Moody is not going to India, in all probability, notwithstanding the very urgent invitation extended to him recently by Dr. Chamberlain, missionary physician in that country, while recently making an address at Northfield, Mass. A recent interviewer says: I asked Mr. Moody if he intended to go to India. "I would go to India," replied Mr. Moody, "if I thought I could do more good there. But I question if our meetings would be as successful as the steady work of the missionaries. Everything said must be translated by the interpreters; and much of the effectiveness of public meetings is thereby lost. I am not able to endure hot weather and do efficient work. It does not seem wise to me."

Science and Art.

Carbolic acid is recommended for moistening the tools with which metals are worked. The efficiency of the grindstones is said to be greatly increased by this means.

The dome of the great telescope of the Lick Observatory, upon Mount Hamilton, California, is now in position. The framework is covered with a sheathing of copper and nickle. The dome is a hemisphere about seventy feet in diameter. The hope now is that by the middle of September the largest telescope in the world will be ready for use.

Prof. Brooks' discovery of the return of the comet of 1815, now in the eastern heavens, is a notable event in the history of astronomical discovery. Prof. Brooks was the first to detect the comet of 1812 on its return in 1883, now known as the Pons-Brooks comet, thus adding two to the known list of comets of the long period—seventy-one and seventy two years.

A granite shaft recently quarried by a Maine granite company is the largest piece of stone ever quarried on earth, and if erected will be the highest, largest, and heaviest single piece of stone now standing or that ever stood, so far as there is any record. It considerably exceeds in length any of the Egyptian obelisks. The shaft is 115 feet long, 10 feet square at the base, and weighs 850 tons.

The heat evolved by electric lighting is about to be turned to profitable account by the Societe des Usines Electriques, of Berlin, which has announced that in future, in addition to light, it will be prepared to furnish a supply of electricity for heating purposes. The appliances which the society offers to its customers have been constructed with a view to the use to which they are to be put. For instance, for boiling water it has contrived a vessel having two cases, between which is placed a resistance coil. It is stated that with this appliance about 1½ pints of water can be raised to boiling point with four amperes 100 volts. In certain theatres electric stoves are employed for heating the curling tongs, the use of gas jets and spirit lamps being rigorously forbidden.

The Rev. J. G. Wood says, in Longman's Magazine: "No one would have thought, on placing an oyster and a five-finger side by side, that the star-fish is a relentless foe to the oyster. Those who can remember their first fruitless endeavors to open an oyster may naturally wonder how the star-fish can achieve such a feat. As I have repeatedly seen, it proceeds as follows: Clasping the oyster in its rays, it brings its mouth opposite the hinge. From the mouth it pours a secretion which paralyzes the hinge-muscle, and causes the shell to open. It cannot, like a dog-whelk, extract its prey and put it into its stomach, so it reverses the process, and puts its stomach into, or rather over, the oyster, protruding the stomach from its mouth, surrounding the oyster with its coats, digesting it, and then withdrawing the stomach into its body. The wildest fancy of Oriental legends never equalled in grotesque imagination this perfectly true history of the oyster and the star-fish."

Items of Interest.

The annual report of the Commissioner of Pensions shows 406,000 pensioners now on the rolls. Over $800,000,000 has been paid out since 1861.

Prohibition is making decided headway in Florida. Within the past three weeks five counties have voted on the question, and all went "dry," some by large majorities.

Queen Victoria is much interested in Bulgarian affairs. She fondly cherishes the hope that Prince Alexander of Battenberg will yet return to the throne of that unhappy country. She has instructed the Foreign Office to send her in full all despatches received relating to Prince Ferdinand.

Muley Hassan knows how to collect taxes, anyway. Recently many of his subjects manifested a tendency to be delinquent. Thereupon he cut off the heads of a dozen or so and stuck them up in front of his palace, to encourage prompt settlement on the part of the others. It worked splendidly. Every delinquent taxpayer in Morocco settled up in full next day.

Kansas is ahead in railroad builing this year with 1,184 miles of new track. Texas comes next with 665 miles, Nebraska third with 536, Dakotan fourth with 491, Indian Territory fifth with 433, Colorado sixth with 403, and Montana seventh with 273 miles. These seven States and Territories have built an aggregate of 4,000 miles, or nearly two-thirds of all that has been built this year in the entire country.

The severe dog law in Bavaria has been the means of virtually stamping out hydrophobia in that country. During the last seven years there have been only three deaths from hydrophobia out of a population of 6,000,000. Every dog in the country is bound, upon pain of instant death, to bear upon his collar a metal tally, upon which is inscribed his number upon the register of his district. The color and shape of this tally, which is really the dog's passport, are changed every year, and the police are thus able to see at a glance if a dog is "in order." Once a month all dogs have to be examined by a veterinary surgeon, and if they are not in good health they are detained in a dogs' hospital until they recover. If an animal changes hands the transfer must be at once notified to the police, and any breach of the regulations—even a delay of a few days in the payment of the tax—is visited by a heavy fine.

Letters have been received by the American Board of Commissioners for Foreign Missions picturing a terrible condition of affairs among the people of the Cicilian Plain, Asia Minor. Large numbers of the inhabitants are starving and the source of food supply has been almost exhausted. The missionaries of the Board at Adana report that since August five hundred more families have been added to the list of those who have to be supplied with bread to sustain life, making fifteen hundred families in all that are now being fed. The board sent out $7,000 for the relief of those suffering people some time ago, but as this amount proved entirely inadequate the board has decided to make a general appeal for funds with which to alleviate the distress. Large numbers of the people are kept alive by eating grass, roots, berries and small fruits. Families will need aid to enable them to live until next harvest. The appeal is made to all humane people, regardless of creed. It will be forwarded by Langdon S. Ward, No. 1 Somerset street, Boston, the treasurer of the board.

Useful Hints and Recipes.

PRESERVED GINGER.—Select young and tender roots; scrape off the outer skin and boil in sirup. The best ginger is hot and biting to the taste and of aromatic odor.

A saucer of quicklime placed in a bookcase will prevent mildew. It must, of course, be renewed as often as it becomes slaked. It is equally good for putting in linen chests, iron safes, or wherever there is any mustiness owing to the exclusion of fresh air.

TO COOK REED AND OTHER SMALL BIRDS.—After picking and cleaning the birds put a lump of butter the size of a hickory nut in the belly, then roll them in the yelk of an egg, then in bread crumbs, tie them and truss them on the bird-spit, baste them well. While they are roasting sprinkle bread crumbs over them. They will cook in fifteen minutes with a quick fire. Garnish them with sliced lemons. If broiled they are very nice served on toast.

COLD CATSUP.—Half a peck of ripe tomatoes peeled and drained through a colander twenty-four hours, then made fine. Put to them one small teacupful of salt, one cup of sugar, one cupful of white mustard seed, one gill of nasturtium seed, four tablespoonfuls of horseradish, two dozen stalks of celery chopped up fine or half an ounce of celery seed, one tablespoonful of cayenne pepper, one quart of good vinegar. It must not be boiled. Stir well and bottle for use. This sauce is ready for immediate use.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

GREATER AMERICA. Hits and Hints by a Foreign Resident. New York: A. Lovell & Co. Paper. Pp. 157.

This book is a contribution towards the solution of the moral and political problems that are now engaging the attention of earnest minds. Some of its "Hits" are very palpable, and its Hints may be taken with profit.

NATURAL LAWS AND GOSPEL TEACHINGS. By Herbert W. Morris, D.D., author of "Science and the Bible," "Testimony of the Ages." American Tract Society, 150 Nassau street, New York City. Pp. 195. Price 90 cents.

This little volume will be of great help in relieving those whose minds are embarrassed by seeming conflicts between the world of nature and the kingdom of grace. It shows that apparent differences are not contradictions; that everything said in the Bible is after all sustained by facts, and that miracles do not violate the laws of nature, but only restore things to their normal relations by a higher power. We commend the book.

ACCORDING TO PROMISE; or, The Lord's Method of Dealing with His Chosen People. A new book by Charles H. Spurgeon. A companion volume to "All of Grace." New York: Funk & Wagnalls, Publishers, 18 and 20 Astor Place. 12mo., cloth. Price, 75 cents.

These are brief practical Homilies on Scripture themes, the most of them based on appropriate texts of Scripture. They possess all the characteristics of the renowned author—spirituality, scripturalness, directness, fidelity, and experimental richness and fullness. It is a little book that cannot fail to carry cheer and comfort and strength to God's people if they will but read and heed its teachings.

The October number of HARPER'S MAGAZINE is wonderfully rich with drawings by Abbey, Frost, Pyle, Reinhart, Fenn, Gibson, Du Maurier, and copies of Sargent's paintings. The writers for this number are also a brilliant galaxy, comprising Henry James, Kate Field, E. C. Stedman, Miss Woolson, Blanche Willis Howard, Rebecca Harding the novelists Howells and Miss O'Meara, and the department editors, George William Curtis, Charles Dudley Warner, and others. The opening article, "Our Summer's Outing," is an autobiographical story by Kate Field. Frost cleverly illustrates the story. Henry James contributes a skillful criticism of the young artist, John S. Sargent, which is illustrated by a portrait and three specimens of Sargent's paintings. Wither's "Love Song" provides a delicate text for nine exquisite pictures by Edwin A. Abbey, one of which is the frontispiece. The smallest of American Republics (Costa Rica) is interestingly described by the author of the article on Chili in the last number, with an abundance of illustrations. Bishop Hurst writes of "A Dead Portuguese City in India," and Henry Fenn and C. Graham illustrate it. The fourth part of Mrs. Davis's article, "Here and There in the South," penetrates into the bayou region of Louisiana, and gives opportunity for many beautiful drawings by W. H. Gibson. Blanche Willis Howard's bright novelette, "Tony, the Maid," is concluded, and Reinhart furnishes the illustrations. Dr. Coan gives a brief treatise upon "The Curative Uses of Water," in its various forms. The poems of the number are "Aaron Burr's Wooing," by E. C. Stedman, illustrated by Howard Pyle; "A Mood," by Amelie Rives; "To a Most Comely Lady," by Louise Imogen Guiney. A masterly little love story by Miss Woolson, entitled "At the Chateau of Corinne," centres upon the famous Swiss home of Madame De Stael. The Easy Chair converses in charming style about Thackeray as a snob, the new regime at Niagara, car-window morals, and Buffalo Bill in England. The Editor's Study considers Keats and his Critics, the Influence of English Fiction in America, an International Copyright Law, and some new books. The Drawer is opened with an essay from Charles Dudley Warner on Conversation, and contains, among other good things, an illustrated poem by "Jacob Strauss" and a page by Du Maurier.

"The Children's Harvest Festival," a poem by Rev. Fred'k Langbridge, opens the QUIVER for October, and has a frontispiece by way of illustration. Following this we have a paper on "The Growth of a Character," by Dean Chadwick of Armagh. Other theological articles are "Peace through Sufferings and Conflict," by the Rev. A. Boyd Carpenter. Then there are articles of a religious nature not altogether theological but especially chosen for Sunday reading, such as "The Voice of Autumn in Christian Ears," "Reminiscences of Departed Members of the New Testament Revision Company," John Gossner's Work for Christ," and "The Sages of all Ages." For every day reading the fiction of the number both serial and short stories will be found entertaining. "By the Walls of Babylon" is continued and a new one, "The Time of Harvest," by Mrs. Emma Hornibrook, author of "Marvellous in our Eyes," is begun. Then there is poetry, the usual Scriptural reading and a bunch of very pointed "Short Arrows."

Cassell & Company, New York, 15 cents a number, $1.50 a year in advance.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for October are—Work and Prayer; The Great Flood, by the Rev. Hiram King; "Why Do Men Pray? What is the Benefit?" Christ the Ideal Man in whom all human temperament is made perfect, by the Rev. J. Hassler, A. M.; Led and not Led, by the Rev. I. E. Graeff, D.D.; The Lay Gimlet; Can you Solve This? Our Cabinet. Sunday-school Department. Philadelphia: Reformed Church Publication Board, 907 Arch street.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending September 24th contains The Island of Serk: A Sermon in Stones, Blackwood's Magazine; Richard Cable, the Lightshipman, part XXI., Chambers' Journal; Ancient and Modern Painted Glass, National Review; Eberhardt, Blackwood's Magazine; Greater Greece and its Education, Fortnightly Review; Minerals at the American Exhibition, Nature; The Society of Dogs, Spectator; The Folk-Lore of Ceylon Birds, Nature; Poetry and Miscellany.

Title and Index to Volume CLXXIV.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Literary Notes.

Edward Eggleston will furnish a novel to the coming volume of THE CENTURY. It is ten years since "Roxy" appeared in that magazine. During this period the author of "The Hoosier Schoolmaster" has written no fiction except two or three short stories. But, tempted by the dramatic possibilities of a popular version of a trial in which Abraham Lincoln was a chief actor, Mr. Eggleston has returned to his old field and written a new novel of Western life entitled "The Graysons, a Story of Illinois." The story is said to be marked by humorous character-drawing, strong and exciting situations, and a sympathetic understanding of the country and people described. The novel was written before any part of the life of Lincoln, by Messrs. Nicolay and Hay, had been published, and the appearance at this time of Mr. Lincoln as an important auxiliary character in a work of fiction is a pure coincidence. The Century will also soon begin the publication of a series of papers, by Charles deKay, on Ireland, its Ethnology and Customs, Landscape, Town Life, Literature and Arts. The illustrations will be, in large part, by Mr. J. W. Alexander, from sketches recently made in Ireland.

Married.

At the parsonage of the Reformed church, Mann's Choice, Bedford county, Pa., August 4th, 1887, by Rev. S. C. Long, Mr. George Hershiser to Miss Maggie Harchrode, both of Mann's Choice.

At the home of the bride, near Mann's Choice, Bedford county, Pa., September 6th, 1887, by the same, Mr. William Atkinson, of Cumberland, Md., to Miss Carrie E. Struckman, of Mann's Choice, Pa.

In the M. E. Church, Mann's Choice, Pa., September 15, 1887, by the same, Mr. David P. Rudy of Bedford, Pa., to Miss Lottie E. Kerr of Mann's Choice, Pa.

At the residence of and by Rev. A. A. Black, September 14, 1887, Mr. Thomas V. Huson, Crossingville, Pa., to Miss Lila Moyer, Mosiertown, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Tribute of Respect.

At a special meeting of the officers and teachers of St. Paul's Reformed Sunday-school in Kansas City, Mo., the following preamble and resolutions relative to the death of Mr. F. R. Shafer, Superintendent of the school, were unanimously adopted:

WHEREAS, It has pleased Almighty God, our Heavenly Father, in His wise providence, to remove from amongst us our dear brother, therefore,

Resolved, That while we bow in humble submission to the will of God, knowing that He doeth all things well, we deeply lament the loss of Bro. Shafer.

Resolved, That through his death, we sustain the loss of one who labored earnestly for the welfare of the church and Sunday-school, and was very successful in his work; and, further, that we deeply sympathize with the bereaved family in their affliction.

Resolved, That a copy of these resolutions be sent for publication to the *Christian World* and MESSENGER, and also to the parents of Brother Shafer.

Respectfully submitted,

J. MCCANNON.
JOHN HERSH.
A. H. SAMMET.

DIED.—September 1st, 1887, in Hopewell township, Bedford county, Pa, Abraham Fluck, aged 63 years, 4 months, and 14 days.

The subject of this notice had been a faithful and devoted member of the Yellow Creek Reformed Church for 47 years, during which time he filled the office of deacon, elder, and member of the building committee.

He was of a quiet, unostentatious disposition, but never backward when the local or general interests of the church he so dearly loved called for assistance. By his punctual attendance on the services of the sanctuary, he evidenced the esteem in which they were held by him. His sufferings for two weeks before his death were intense at times, but with Christian heroism—the ripe fruit of the stern discipline of conflict—he meekly and uncomplaining awaited the hour of his deliverance, knowing that though the earthly house of his tabernacle would fall into ruin he had a building of God "not made with hands, eternal in the heavens." The esteem in which he was held by the community was eloquently attested by the very large concourse of people who assembled on the day of his burial.

The pastor, Rev. I. N. Peightel, conducted the funeral services and endeavored to speak words of comfort to the sorrowing friends, based on Rev. 14: 13—"And I heard a voice from heaven saying unto me, write," etc. I. N. P.

DIED—September 13th, 1887, in the city of Lancaster, Pa., Mrs. Maggie R., wife of Rev. F. W. Smith, aged 27 years, 5 months and 16 days.

The deceased was a daughter of Mr. Adam Ault, of Lancaster, Pa., and second cousin to Miss Mary B. Ault, one of our missionaries to Japan. She was baptized and confirmed as a member of the First Reformed church, Lancaster, Pa., by Rev. John A. Peters, D.D., while he was pastor of the same. On November 7, 1883, she was united in matrimony to Rev. F. W. Smith, at present pastor of the Pleasant Valley charge, Monroe county, Pa. In all the various relations of life she faithfully discharged her duty. She was a loving daughter, an affectionate sister, a devoted wife, and a consistent member of the Church of the Lord Jesus Christ. During the last few years of her earthly pilgrimage she suffered much from bodily illness, but she patiently bore her sufferings, and in the furnace of affliction was all the more made meet for the inheritance of the saints in light. In her last hours she had no fear of death, but, committing her spirit unto God, she calmly entered the land of sweet and blessed rest. Her funeral services were conduced by Rev. Dr. Titzel, of Lancaster, and her body was consigned to the grave in Longacre's Burial-ground, Lancaster county, Pa.

Though her husband, and her father, and sister and brother cannot but deeply feel their loss, yet they sorrow not as those who have no hope. Christian faith assures them that God is the God of the living and that those who depart hence in the Lord are forever alive with Him, as to their souls, while their bodies sleep in the grave hallowed by His benediction.

"Thou God of Love! beneath Thy sheltering wings
We leave our holy dead,
To rest in hope! From this world's sufferings
Their souls have fled!

Oh! when our souls are burdened with the weight
Of life, and all its woes,
Let us remember them, and calmly wait
For our life's close!" J. M. T.

DIED—In Reading, Pa., on September 15th, 1887, Jacob Bingaman, aged 74 years, 2 months and 6 days.

He was suddenly taken ill, whilst in the act of entering the door of St. Paul's Reformed church of this city, as his custom was, to attend a week-day service. With scarcely strength enough to walk home, he rapidly grew worse, until the night of the following day, when a stroke of apoplexy put an end to his otherwise robust life. He always lived in this city, where, from his youth, he was actively identified with the Reformed church. As a citizen, a business man, and a Christian, he was a consistent follower of Christ. The final summons found him at the door of the sanctuary, whither on Sundays and week-days it had, for many years, been his habit regularly to resort. One son and six daughters survive him, of whom one is the wife of Dr. B. Bausman.

On the 17th of March last, the devoted wife of the deceased, Mrs. Louisa Bingaman, entered into rest. May He who is the consolation of the sorrowful, comfort this doubly bereaved family, and give each of its members grace to be "followers of them who through faith and patience inherit the promises."

The funeral occurred on the 19th inst., when Drs. C. F. McCauley, A. S. Leinbach and J. S. Stahr conducted appropriate services. †

Religious Intelligence.

Home.

Maggie Van Cott, who is said to have converted more than 30,000 people in the West, is conducting a series of revival meetings in New York city.

Mr. Moody's church at Northfield, Mass., owns several large carriages, one in each district of the church—going out every Sunday morning gathering up persons for worship.

The American Bible Society reports total disbursements for the month of May of $51,689, made up as follows: Salaries and expenses outside of office, foreign agencies, grants to missionaries, etc., $22,658 59; Bible House expenses, $555.30; general salaries and expenses, $7,482 34; interest on life investments, $2,787.75; wages, material, repairs, etc., and manufacturing account, $20,439 63.

Chaplain C. C. McCabe, secretary of the Board of Missions of the Methodist Episcopal Church, has received in behalf of the board a donation of property in Warsaw, Ind., valued at $130,000. The donors are Elijah Hayes and wife. The property comprises their entire possessions. Mr. Hayes asked only an annuity of $500, which, however, was made $1,000. The deed provides that the board shall have for fifty years the rents and profits of the property, and at the end of that time it shall be at the disposal of the board. Mr. and Mrs. Hayes are aged, and have no heirs.

The *Hebrew Standard* thus describes the characteristics of what it calls the new orthodox Israelites as distinguished from the reformers and the old orthodox: "They uphold in theory the validity of the oral law as well as the written law, but do not care to interfere with the 'deeds' of their adherents. They tell us that some concessions must be made, progress and culture must be recognized as a powerful factor; so they arrange family pews, have choirs, with or without an organ, have abbreviated and modernized the liturgy, have established order in the synagogue, and if they see any of their adherents at summer resorts, in the common hotel, or attend to business on Sabbath, they close one eye, and if it need be two eyes, and don't say anything further about it."

PHILADELPHIA'S EMIGRANT DEPOT.—Castle Garden, N. Y., with its hundred thousands of yearly emigrants, has several denominational agents to attend the arrivals. In our depot, where about twenty-five thousand yearly arrive, there is not material enough to warrant the outlay of denominational separate missions. Thus a total neglect for years followed, until the Philadelphia Bible Society, seven years ago, undertook to supply the want. In the interest of all orthodox denominations, it employs a missionary to meet these strangers, and distribute the best tract, the New Testament among them. About 60,000 Testaments in about 20 different languages have thus been circulated. Our churches of foreign origin should especially manifest their appreciation by a generous support of the Society, that shows such liberality to foreigners. "What will the harvest be?" of so much pure seed sown.

Foreign.

The "Ragged Sunday-schools" in London have 40,000 scholars and 4,000 teachers. The president was the late and honored Lord Shaftesbury. His son succeeds him. The income of the society—voluntary contributions—is $80,000 per annum.

The liquor traffic in Africa is at last beginning to attract more attention; letters addressed to the English bishops in the British colonies, by the Archbishops of Canterbury and York and the Bishop of London, draw attention to the tremendous evils, and urge their Episcopal brethren to influence their respective legislatures, and to try to mould public opinion toward the suppression of trade with the native races.

The *North German Gazette*, referring to statements made at the Treves Congress, denies that Dr. Windthorst and the Centre party were instrumental in ending the Culturkampf. To the Pope alone, it says, belongs the merit of having gained such a victory for the Church. Herr Windthorst did his utmost to perpetuate the Culturkampf. Concessions in religious matters are of little value to him, because in his opposition to the government he employs religious conflict as a pretext for Guelphic and Polish revolutionary ends.

A movement, already partially successful, is on foot in England to establish a non-conformist college in Oxford. It is to be known as "Mansfield College." Its chief founder is Principal Fairbairn, formerly of Awedale College, Bradford, one of the foremost preachers and educators of the Independent body. It will assume no academic obligations, nor render any tutorial service to students pursuing literary studies at Oxford. Its function is confined to education in theology. It is designed, however, to make its pulpit the prominent non-conformist centre in England, where its most famous preachers can be heard.

The small island of Devaar, near Campbeltown, has rapidly become the shrine of innumerable pilgrims from all quarters of Scotland. This is owing to the discovery of a fine painting of *Christ Crucified* on the rough surface of a cave on the island—an undoubted masterpiece executed on a cracked, damp, uneven rock. Visitors are struck with the genius of the artist in manipulating the shelving across the middle of the figure by converting it into the folds of the white cloth that covers the loins; while the spear-thrust wound would seem to be a slight crack in the rock, with water running down over the blood, which leaves the impression on the mind of the onlooker that blood and water are still oozing out of the cut and trickling down the side on to the cloth. One does not look for artistic finds of this description in Scottish caves.

The very highest church in Europe is the pilgrimage chapel of St. Maria de Ziteit, above Salux, in the canton of Graubunden. It lies 2,434 metres above the sea level—nearly 8,000 feet above the forest, near the limits of perpetual snow. It is only open during the summer time of that region—or, as the folks thereabouts reckon, from St. John the Baptist's Day to St. Michael's Day—and is used only by the Alp herds, who remain there through the summer with their cows and goats, and occasionally by hunters in search of the chamois and marmot. All the inhabitants of Salux climb up thither on mid-summer day to assist at the first mass and hear the first sermon of the year, and there is also a crowded congregation on Michaelmas Day, at the last service of the year. From time to time a few stray pilgrims from the Graubunden Oberland and the Tyrol find their way there. The second highest church probably in Europe, that of Monstein, also only open in the summer, belongs to Graubunden.

At a recent General Synod of the French Reformed Church, a report of the Protestant population of France showed an increase of seventy-seven in the number of pastors. The subject of "mixed" marriages—*i. e.* between Protestants and Catholics—was discussed, and 172 pastors declared that they were of advantage, while 45 opposed them. It was admitted on all sides that children born of such marriages were too often neither Protestant nor Catholic, but members of the "great army of indifference or unbelief." The Lutheran Church since the cession of Elsass to Germany in 1871, is but poorly represented in France. Besides the Lutherans in Paris, there is but one organized provincial Lutheran church in the whole country. A theological school for Lutherans is maintained at the capital. The Elsassians were nearly all Lutherans, but they are now counted among the Germans. The French Lutherans have not otherwise decreased in numbers, but as a factor in the religious life of the country, their influence has naturally decreased.

HOME THE PLACE FOR THE SICK.

Home comforts and the congenial society of loving friends will do more toward effecting a cure, if accompanied by proper treatment, than a long and lonely sojourn in some far-away famed health resort. One of the saddest word pictures ever drawn is that of the resort for consumptives described in Daudet's "Numa Kumestan." Visitors to Pau or Nice are constantly reminded of the futility of the climate cure by the deaths that thin the ranks of the hopeful patients. Drs. Starkey & Palen therefore recommend the Home Treatment by their Compound Oxygen to patients suffering from lung or throat diseases as far preferable to a Southern or European journey, with all the attendant vexation and expense that traveling entails. They will send from their office, No. 1529 Arch street, Philadelphia, Pa., a complete treatise on the use of this new healing agent It costs nothing.

A correspondent asks: "Can you give me the salary of the Speaker of the House?" Kind friend, we can't; we haven't got it; and if we had we'd probably conclude to keep it.

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met with a most generous response, and in a short time the entire amount was given. Pastor and people rejoice over the result. The outlook for future growth and prosperity is most encouraging.

Fairview Charge.—Children's Day was observed in both congregations on September 4th at Fairview in the morning and Millerstown in the evening. Rev. H. H. Sandoe, pastor. The services prepared by the Ohio Synod's Board with modifications were used. The audience-rooms were tastefully decorated with flowers, evergreens, fruits and grains and singers. All the children were delighted and acquitted themselves with credit. The essay by Bro. Wylie on "Benevolence" and one by Miss Dura, on the "Land of Umbrellas," are deserving of special merit. The church at Millerstown was far too small, many having to go away for want of room. The collections were generous, for general benevolence.

Friday, the 16th inst., was the day observed by the Fairview charge in harvest home services. Saturday, the 17th, preparatory, and Sunday, the 18th, communion. At each of these services in both of the congregations the attendance was very large, the attention reverent and the collections very liberal, to meet the classical apportionments. At Millerstown, on Saturday, there were two accessions, a man and his wife and two children received holy baptism. At Fairview in the afternoon five children. At the former place on Sunday 60 communicants, and the latter 72. The outlook is very encouraging, two classes of catechumens have been organized and the Fairview congregation is repairing and remodeling their house of worship. The Lord Bless.

Mechanicstown Charge.—Harvest home services were recently held in each of the four congregations of this charge, at which offerings were made for the Society for the Relief of Ministers and their Widows. Children's Day was also duly observed and greatly encouraged by the different Sunday-schools. The offerings were devoted to the Orphans' Home, except in the union schools where the offerings went into the common treasury of the school.

Forreston.—Children's Day services were held in the Forreston charge on the 4th and 11th of September, 1887. The services were held in Zion Reformed church on the 4th, in the morning and evening, and in the West Grove church in the morning and afternoon. The churches were nicely decorated with flowers, fruits and cereals, and the exercises consisted of singing, recitations by individuals and Classis, and a short sermon at each service by the pastor. The services were well attended and the collection for the Dacota College amounted to $38.45. H. B.

Clerical Register.

The P. O. address of Rev. F. Pilgram is changed from Greenville to Irwin, Pa.

The P. O. address of Rev. B. R. Carnahan is changed from Meyerhoeffer's Store, Va., to Keedysville, Md.

The P. O. address of Rev. J. P. Moore, in the future, will be Koyen, Yamagata, Japan.

Synod of Potomac.

The Fifteenth Annual Meeting of the Synod of the Potomac will convene in the Reformed church of Mechanicsburg, Pa., on Tuesday evening, October 11th, 1887, at 7 o'clock. The Synod will meet as a delegated body. The Stated Clerks of the several Classes are required to furnish the undersigned, ten days before the time of meeting, with the credentials of their delegates, and also with a copy of the official rolls of their respective Classes as they then stand.

Railroad Arrangements.

The Cumberland Valley and Pennsylvania Railroad Companies have supplied the undersigned with orders for excursion tickets, which can be had on application by enclosing a stamped envelope in which to return them. The orders for the P. R. R., besides the main line and Frederick Division, include the N. C. Ry., B. and P. Ry., P. and E. R. R., P. W. and B. R. R., and the U. R. R. of N. J.

W. M. DEATRICK, Stated Clerk.

Mercersburg, Pa., Sept. 5, 1887.

Notice.

Delegates to, and persons having business with, the Synod of the Potomac, will please notify the undersigned ten days before October 11th—the time for the opening of Synod.

W. I. STEWART, Mechanicsburg, Pa.

Ministerial Relief Society.

Pursuant to appointment of the last annual meeting, the *Society for the Relief of Ministers and Widows of Ministers of the Reformed Church in the United States*, will hold its annual meeting for the present year in the Reformed church of Mechanicsburg, Cumberland county, Pa., on Tuesday afternoon, October 11th, 1887, at 1 o'clock. A full and punctual attendance of the members of the Society is earnestly requested, as business of much importance will claim the consideration of the corporation.

WM. M. DEATRICK, President of Society.

Mercersburg, Pa., Sept. 12, 1887.

Synod of Reformed Church of the United States.

One Hundred and Forty-first Annual Sessions.

According to adjournment, the Synod of the Reformed Church of the United States will hold its annual sessions in the First Reformed Church at Sunbury, Pa., on Wednesday, October 19th, 1887, at 7.30 P. M. The Stated Clerks will please forward to me the credentials of the delegates of their respective Classes ten days prior to the meeting of Synod.

JNO P. STEIN, Stated Clerk of the Synod of U. S.

Millersville, Lan. Co., Pa.

Notice.

The Thirteenth Annual Convention of the Woman's Christian Temperance Union of Pennsylvania will be held October 12, 13 and 14, 1887, in Lewisburgh, Union county. Miss Frances E. Willard, President of the National W. C. T. U., will be present, and make an address on Social Purity. The number of Unions has greatly increased during the past year, there being now over one thousand in the State, and this is expected to be the largest and most important meeting ever held.

Acknowledgments.

Society for the Relief of Ministers and their Widows.

Receipts from June 7th to Sept. 20th, 1887.

Mrs. Adaline Gast, per Rev. F. A. Gast, D.D.,	$5 00
St. Paul's Ref. church, Waynesboro, Pa., per W. F. Grove, treas,	6 38
Clarion Classis, per Rev. R. C. Bowling, treas,	65 00
St. Paul's Classis, per C. M. Boush, Esq., treas,	62 50
Somerset Classis, per Rev. J. M. Schick, treas, Myersdale chge, 12.00; Beam's chge, 4.00,	16 00
Mrs. Anna W. Wolff, per B. Wolff, Jr.,	10 00
Maryland Classis, per Rev. S. S. Miller, treas, Manchester chge, 14.95; Zion's church, Hagerstown, 10.00,	24 95
Trinity Ref. ch., Bloomsburg, Pa., per Rev. J. S. Wagner, harvest thanksgiving offering,	4 50
Interest on Loans,	413 36
	$607 59

Rev. Jos. H. Apple, D.D., and Rev. R. C. Bowling have been made life members.

SIMON S. MILLER, Treasurer of Society.

Boonsboro, Md., Sept. 20th, 1887.

Theological Seminary Repair and Relief Fund.

As Treasurer of the Theological Seminary of the Reformed Church in the United States I report having received the following sums for Aid Fund of said Institution since June 2, 1887, viz.:

1887.		
June 2	From Rev. Dr. T. S. Johnston, treas. of Lebanon Classis, coming from Rev. Stambaugh, 1.00; do., Rev. Fritch, 5.00,	$6 00
" 14	Church of the Ascension, Norristown,	15 00
Aug. 16	Sulphur Spring charge, per Rev. J. E. Addems,	5 00
" 22	I. G. Gerhart, treas. Tohickon Cl., for increase of Dr. Gast's salary,	42 00
Sept. 6	Rev. T. O. Stem, treas. E. Penna. Classis, Synodical assessment as follows—Seminary repairs, 65.00; Dr. Gast's salary increase, 56.00,	121 00
		$189 00

JOHN B. ROTH, Treasurer.

Lancaster, Sept. 20, 1887.

Philadelphia Markets.

Wholesale Prices.

Monday, September 26, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter extra, $3@3.25; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.25; Western winter clears, $3.75@4; do. straight, $4@4.25; do. patent, $4.25@4.50; Rye Flour, $3.15@3.25 per bar.

WHEAT.—We quote ungraded in grain depot, 84@85c.; No. 2 Delaware red in elevator, at 84c.; No. 1 Pennsylvania red, at 86c; and No. 2 red 79½c. asked spot and September; October, 80c.; November, 81½c.; December, at 82⅜c.

CORN.—Sales of 600 bushels No. 2 high mixed, track, at 51½c.; September, 51c.; October, 50½c.; November, 50½c.

OATS.—Sales of 1 car No. 3 white at 33½c.; 2 cars No. 2 white, 34¾c.; September, 34⅝c.; October, 34¾c.; November, 35¾c.

PROVISIONS.—We quote Mess Pork at $16; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6½c.; do. smoked, 7@7¼c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¼@6¾c.; prime steam do. $5.87@6; city rendered do. 7¾@8c.; Beef Hams, $18@20; smoked beef, 14@16c., sweet pickled hams, 10½@12c.; as to averages; City family beef, $8.50@9 ₰ bar. City Tallow in hogsheads, 4c.

POULTRY.—We quote live fowls 10@11c.; live springers, 10@12c. as to size; Dressed chickens, 12@13c.; dressed spring chickens, 12@13c.

EGGS.—Western at 19½c., Pennsylvania and of near by at 20c.

BUTTER.—We quote creamery fancy, 23@24c.; do. good to choice, 20@22c.; creamery prints, 26c.; do. fair to prime, 22@25c.

CHEESE.—We quote New York full-cream fancy, 12½c., do. do. prime to choice 11¾@12¼c.; Ohio flats, fancy, 12¼@11¾c.

REFINED SUGARS.—Powdered, 6 3-16@6 5-16c.; granulated, 6½c.; Crown A. 6 3-16c.; crystal A. 6⅝c.; confectioner's A. 5 13-16c.

COTTON.—6⅜c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15@15.50; do., fair to good, $12@13.50; Rye Straw, $15 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at $16.50@18 per ton.

PETROLEUM.—6⅝c. for 70 Abel test in barrels, and 8⅝c. for 110 test in plain cases.

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English Plaid, $2.50 and $3; with satin-lined hood, $3 and $3.50.

English Kersey, satin-lined, $5.

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Boucles, $2.50.

Tailor-made Stockinets, blue, brown, and black, $3.

Ulsters, tailor-made; English plaid, with cape, or satin-lined hood, $6.50.

Raglans, tailor-made; English plaid, bound all around, $8.

As you note these prices think what kind of plaid Jacket you can make for $2.50, or stockinet for $3.

New Books are pushing us for space. Heaps on heaps, coming in every day. Old friends in new dress, newcomers that may become friends; more that only one out of a thousand will never nod to. These from the New-Book Table:

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Cabot's Life of Emerson. 2 vols. $2.75.
Love and Theology. By Celia Parker Woolley. $1.10.
An Operetta in Profile. By Cretia. Cloth. 75 cts
Underwoods. Poems. By Robert Louis Stevenson. 75 cents.
Philosophy of Theism. By Borden P. Browne, $1.60.
Elsie's Friends at Woodburn. New volume of Elsie's Books, 70 cents.
Animal Life on the Sea and Land. By Sarah Cooper. $1.10.
Memoir of Wilhelmine Maravine of Baireuth. 90 cents.
Uncle Rutherford's Attic. By Joanna H. Matthews. 80 cents.
Scheherazade. By Florence Warden. Paper. 20 cents.
Storied Holidays. By Eldridge S. Brooks $1.
A Princess of Java. By Mrs. S. J. Higginson. $1.10.
Button's Inn. By A. W. Tourgee. 90 cents.
Stories of the Magicians. By Alfred J. Church. 90 cents.
New History of Sandford and Merton. By C. E. Turnand. 75 cents.
On Special Service. By Gordon Stables. 90 cents.
Blue Jackets of 1812. $2.

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Very respectfully, LEWIS A. SAYRE.

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During the entire Summer we have been in a state of preparation, with an army of workmen busily engaged day and night in thoroughly renovating our old store premises, so that in convenience for customers and in facilities for the transaction of business they will fully correspond with the new additional buildings, which have also been effected. This work of preparation and of finishing is at last accomplished, and we are able to open

THE AUTUMN OF 1887

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Misses' Kids in Sizes from 5¼ to 7.
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